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### THE

# ROMAN BREVIARY.

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#### THE

# ROMAN BREVIARY;

A Critical and Historical Review,

WITH

## COPIOUS CLASSIFIED EXTRACTS,

BY

#### CHARLES HASTINGS COLLETTE.

SECOND EDITION REVISED AND ENLARGED.

Per ambages et ministeria deorum Præcipitandus est liber spiritus.—Petron. By Fable's aid ungovern'd fancy soars, And claims the ministry of heavenly powers.



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## PREFACE TO THE FIRST EDITION.

"I speak as to wise men; judge ye what I say."—1 Cor. x. 15.

It has long been a matter of considerable surprise to me, that as yet we have not had placed before us in a separate volume, and in a popular and compendious form, an exposure of the astounding marvels and fabulous incidents presented to us in the ROMAN BREVIARY. I have attempted this in the following compilation, preceded by an historical and critical sketch.

The ROMAN BREVIARY, the handbook of Roman Priests exclusively for their daily devotions, is the most vulnerable point of attack on the Roman system. It is really indefensible.

THE CHURCH OF ROME is solemnly pledged to the absolute truth of every single statement in the BREVIARY. We have here set before us an authoritive record of the sayings and doings of individuals, while on earth, whom the Church of Rome—arrogantly anticipating the decree and usurping the prerogatives of the Almighty—has taken upon herself to decide to be actually in Heaven, enjoying "the beatific vision," under the technical designation of the "canonised."

Previous to canonisation a most scrutinising investigation is supposed to have taken place by a duly authorised tribunal. The proofs on which the miracles attributed to the individuals are founded are supposed to be subjected to a most searching examination, just as any other questions of alleged fact advanced in a court of law would be sifted. A "DEVIL'S ADVOCATE," Avvocato del diavolo as he is called, is appointed to pick holes in the evidence. Large sums are expended in the process, in order to obtain the decree of the Pope, and the proceedings protracted in proportion. When the solemn decision is finally issued, the Pope's infallible seal is set on the alleged proofs, the individual becomes entitled to the designation of "Saint," and may then be legally invoked for his intercession before the Throne of Grace, and his merits may be pleaded on behalf of the sinner on earth. The name of the Saint is then transferred to the Roman Calendar, and a specific date is assigned to him, and on each anniversary day a special service or festival is celebrated in his honour. A summary of the alleged miracles of the chosen few is recorded in certain "Lessons" in the Breviary; and the Breviary, as it now stands, has been endorsed and adopted by special Bulls of Popes as binding on the conscience of the priesthood of the Roman Church.

The CARDINAL and ARCHBISHOP BELLARMIN has told us that, "in the act of Canonisation his Church is infallible;" and further, that she "cannot err, either in faith or practice, especially in ceremonies and divine wor-

ship." She has placed on this book her irrevocable seal of infallibility:—Roma locuta est: causa finita est.

The Church of Rome, being thus committed to these wonderful narrations as literally true, has no loophole left for escape from the consequences; and until she can point out to us any other communion to which the emphatic prophecy of St. Paul can be applied, we must conclude that the members of that communion are clearly indicated as those who should "heap to themselves teachers, having itching ears," and that "they shall turn their ears from the truth, and shall be turned unto fables," and that the Priests of that communion are equally as clearly indicated as those "whose coming is after the working of Satan with all power and signs and lying wonders"—"Speaking lies in hypocrisy; having their conscience seared with a hot iron—"

"BY THEIR WORDS THEY SHALL BE CONDEMNED."

C. H. C.

N.B.—The edition of the Breviary from which I have taken my quotations is the genuine authorized unmutilated edition, Lisbon, 1786 (see p. 9). In examining, however, more modern editions—for example, Dublin, 1845—I find certain startling passages silently withdrawn. To give one example of many such:—In page 56 I have quoted from the "Fourth Lesson" of the Feast of Mary Magdalene de Pazzi (May 27), where we are told that "she learned to pray before she could speak." We in vain look for this passage in modern editions. Need we assign motives? (see p. 9, note). A bitter regret must now be felt that the reformed Breviary of Cardinal Quignon was interdicted by Paul IV. (see p. 6). "Where there is shame, there is yet hope left!"

## PREFACE TO THE SECOND EDITION.

On the appearance of the first issue of this translation of Extracts from the ROMAN BREVIARY in a local paper, it was my fate to be abused in Romish Papers and more particularly in "The Universe," where we read:—

"It is with the greatest repugnance that we (The Universe) have brought ourselves to speak of this man at all, and it is only out of respect to a worthy correspondent that we have done so. We hope it will content this latter gentleman if we assure him, that by those who know anything either of hagiology or theology, the articles appearing on the Roman Breviary are considered beneath contempt."—"We really hope that we shall not be drawn by this ignorant, foolish Attorney into the dreary work of tearing to pieces such antiquated rags and rubbish."-" We hope MR. Collette will persevere in his intention of reprinting the mass of misrepresentation and falsehood which he is busy heaping together at present. It will do good for the world at large to see what the baleful passion of malevolence can effect in a man."—"But let us remind this interesting agent of a most noble association that we decline to supply him with corrections of his inimitable press. As the whipping-post and the pillory have unfortunately been allowed to fall into disuse we are equally unable to recommend him to any

corrective that would be in the least efficient—So now let him work away and translate the 'Breviary,' and mock at God's Saints. It is his own risk, as he will find one day to his bitter cost."

Being thus accused of "misrepresentation and false-hood," I forwarded a copy of the first reprint to the Editor. The result was the following, in the leading article of *The Universe*, which I venture to transcribe:—

### "MR. COLLETTE AND OURSELVES."

"We have been troubled once more with a note from Mr. Collette. He tells us that he considers our treatment of him as the 'usual resort of those who lack argument,' but that, nevertheless, he has 'ventured to put in print a revised edition of his letters, which he commits to our merciful consideration.' Now we would wish Mr. Collette thoroughly to understand once for always how the matter lies between us.

"We never argue with him or with any of his tribe. We content ourselves with denouncing and chastising them. They are long past reasoning with. They belong to the *Maria Monk* school of controversialists—they patronise the 'raw-head-and-bloody-bones' class of historians—there is nothing too false for them to stamp as true, nothing too foul for them to serve up as cleanly and fair.

"Ignoble caricature of what is good and great is the highest achievement possible to this shameless race of literary artists. They would be actors, but in reality prove themselves nothing higher than grimacing buffoons. Any lout can 'grin through a horse collar,' and the scurviest of pedlars can enact Jack Pudding at a country fair. Let Mr. Collette therefore—'take heart and grace.' There is always work of a certain sort for those who are indifferent as to dirty hands. But they must accept the terms of such employment, one of which is that we can touch them only with the 'cat' and the cudgel.

"For the future, whenever any of the agents of the Protestant Alliance lie more vigorously than usual, we shall probably fix them in our pillory. If, however, they will content themselves with a moderate mendacity, they will hear from us but seldom. We have no stomach for the nauseous task of paddling in the Cloaca maxima of London Protestantism."

The bolt I have launched has evidently hit hard to produce such a vituperative effusion as the above. I can afford to allow all this personal abuse to pass without comment. But when I am accused of misrepresentation and falsehood, and of turning religion into ridicule, or of indulging in satire and in mockery of God's Saints, or that I caricature what is good and great, I may be permitted to say a word in my own defence.

As to misrepresentation and falsehood, that which I have compiled and translated is, alas! too true. It makes us blush for Christianity.

Under the greatest provocation, with so favourable an opportunity as the subject I have in hand presents, I have endeavoured carefully to avoid ridicule or satire, either at the expense of religion or of "God's Saints." In the present instance ridicule and satire would be perfectly legitimate weapons. To caricature would be impossible. It was Dean Swift, in defence of his Tale of a Tub, in reply to those who alleged against him that "religion ought not to be ridiculed"—"And they tell

us the truth," he said; "yet surely the corruptions in it may; for we are taught by the tritest maxim in the world, that religion being the best of things, its corruptions are likely to be the worst." While I deny the truth of the charges brought against me, I claim the right to ridicule the fanatical eccentricities and extravagant inventions of the Priests of Rome, without being charged with jesting at religion. It was Pascal who said that there is a vast difference between laughing at religion and laughing at those who profane it by their extravagant absurdities, and desire to make people believe that it is unworthy of a Christian to treat error Just in proportion as Christian truths with derision. are worthy of love and respect, the contrary errors must deserve hatred and contempt; there being two things in the truths of our religion—a divine beauty that renders them lovely, and a sacred majesty, that renders them venerable; and two things also about errors—an impiety that makes them horrible, and an extravagance and boldness that renders them ridiculous. Ridicule judiciously administered is in some cases a very appropriate means of reclaiming men from their errors. To deride the errors and extravagances of some men is not inconsistant with charity. There are many things which deserve to be held up in this way to ridicule and mockery, lest by a serious refutation we should attach a weight to them which they do not deserve. To treat them seriously would be to sanction them. While, however, I have avoided ridicule, if the reader meets with anything that may excite a smile he must ascribe it to the prolific and extravagant inventions of the Roman Priesthood, who have offered them for our sober and serious acceptance as facts. All I have done is to render in plain English what is offered to us in indifferent Latin.

When there is need to employ a little raillery, the spirit of piety will take care not to employ it against things holy; whereas the spirit of buffoonery, impiety, and heresy—such as is exhibited in the extravagant narratives now under review—mocks at all that is sacred. I have disclaimed taking any such advantage. Indeed we are in no great danger of falling into that strain of writing in the present instance, so long as we confine ourselves to the extracts I have selected from the Roman Breviary, for the wild profusion of extravagance sufficiently points its own moral, and adorns its its own tale.

C. H. C.

P.S.—While these sheets were passing through the press, my attention has been drawn to four remarkable letters addressed to Monsig. Dechamps, Archbishop of Malins, by a Priest of the Roman Church, A. Gratry, Father of the Oratory, and Member of the Académic Française.\* When the Infallibility doctrine was enforced by a decree of the Vatican Council, this Priest fearlessly stood in the breach, and proclaimed that all the historical evidence adduced in support of that dogma was based on interpolations, and fraudulent mutilations and forgeries of documents. The principal portions of these, he points out, had been introduced into the ROMAN BREVIARY. More especially does he "denounce the pernicious falsehood of the decretals in the Instructions of the Roman Breviary," and he also

<sup>\*</sup> Translated from the French, by the Rev. T. J. Bailey. Messrs. Simpkin and Marshall (without date).

exposes the vain endeavours of CARDINAL MANNING and others to free the Roman Church from the scandal that POPE HONORIUS was condemned as a Heretic by three successive General Councils, and that the mutilated decrees of the Council had been inserted in the ROMAN Breviary, but omitting such condemnation. furnish themselves with conclusive who desire to evidence on the subject of the condemnation of a Pope as a heretic by a General Council, with a complete refutation of CARDINAL MANNING'S vain endeavour to rid his Church of the scandal, cannot do better than read those Four Letters. FATHER GRATRY does not hesitate to say that Dr. Manning, by his bold repudiation of the authority of a General Council has "incurred excommunication ipso facto or latæ sententiæ enacted in the recent Bull of Pius IX." (i. 8); and the mutilation of the decree of the VI. General Council by the compilers of the reformed Breviary as well as other palpable forgeries he designates as "systematic falsifications of the Roman BREVIART" (i. 41). My present object in referring to these Letters, is to note that we have here, at least, an honest and outspoken Priest of the Roman Church, who does not hesitate to denounce these forgeries and fables in language I care not to use. The forgeries which this Priest brings in accusation against the compilers of the ROMAN BREVIARY, he says are "supported in the present day, by a school of error, founded upon passion, blindness, and hot-headedness—a school seeing nothing and listening to nothing, and to affirm everything on the sense in which it is itself hurried along" (i. 19). He exposes these "barefaced forgeries" as "thoroughly and wilfully perpetrated on a mass of false documents" (i. 27); "frauds and mutilations which liars and forgers,

our most bitter enemies have been able to introduce amongst us" (i. 33). The expressions as applied to these forgers, and the compilers of the reformed Breviary, whose "ignorance and audacity" he condemns (ii. 36), are startling. "Forgers of documents" (i. 13), "sacrilegious forgers" (ii. 13), "liars and cheats" (i. 28, 29,33), "a school of disimulation, deceit and falsehood" (i. 35), their book—" a monstrous imposture" (i. 25), "lying and intolerable "-" lying extracts from Fathers and Councils" (ii. 19), in fact it is "Romanism gone mad" (ii. 41). FATHER GRATRY does not hesitate to repeat "what," he tells us, "everybody knows—that there are in the Roman Breviary false legends" (iv. 19). "It makes one giddy," he adds, "to see such masses of error built upon the foundation of ancient impostures, and their consequences maintained as if the impostures had not been unmasked"

Surely if a Roman Priest can utter such accusations against these "forgers," and so utterly condemn this Book of "Lying wonders" as replete with forgeries and frauds, a member of the Reformed Church is entitled to express his opinions on the same subject without being accused of "insulting God's Saints;" or of indulging in the "baleful passion of malevolence."

The Marquis of Bute, one of the recent seceders to Rome, has announced the publication of a translation of the Roman Breviary. The task, if faithfully and honestly performed throughout, will be a bold experiment. It is said, with some truth, that Neophytes and the newly converted often display more zeal than discretion. We wait the result with considerable curiosity.

# CONTENTS.

History of the Breviary—Origin of the title—Gregory VII.	first
abbreviated the Church Services	. 1
The Franciscan abbreviation introduced by Nicholas III	. 2
Various abbreviations existing previous to the Reformation .	. 2
Abbé Gueranger on the gross corruptions of Church Services.	. 2
Which led to the reformation of the Breviary	. 3
Gregory XIII.'s Breviary established by Bull	. 4
Ridiculous blunders in that Breviary	. 4
The word "Almanac" converted into a Saint	. 4
St. Ursula and the 11,000 Virgins were eleven Virgin Martyrs	. 4
Five Soldiers blundered into 5,000 Martyrs	. 5
Twelve Soldiers blundered into 12,000 Martyrs	. 5
Eighty Miles blundered into eighty Martyred Soldiers	. 5
Clement VII. attempts to reform the Breviary	. 5
History of the Breviary of Cardinal Quignon	. 5
Withdrawn by Paul IV	. 6
The Breviary of Paul IV	. 6
The Breviary of Pius V., Bull Quod à Nobis	. 7
The Breviary of Clement VIII., Bull Cum in Ecclesiâ.	. 7
The Breviary of Urban VIII	. 8
Bellarmine's opinion as to Infallibility of the Church in matter	rs of
Divine Worship	. 8
Division of Breviary into Seasons and Daily Portions	. 9
Daily Portions to be read by Priests under pain of mortal sin.	. 10
Reflections thereon	. 10
The Historical value of the Breviary considered	. 12
The story of Constantine and Pope Sylvester proved to be a for	gery 12
Decrees of the Roman Synod under Sylvester a forgery	. 12
That the Pope's legates presided at the Council of Nice a fabrica	tion 13
The Liber Pontificalis and Acts of Sylvester fabrications .	. 13
The forged Decretals	. 13
The divinely inspired stories attributed to Nicholas I. fabricatio	ns. 14
Likewise the Epistle of Marcellus	. 14
Council of Sinuessa forged	. 14

XVI	CUNTENTS.

	AGE
Extensive addition of canonised Popes	15
Historical blunders in the Breviary of Pius V	15
Mutilations and Interpolations	16
The case of Pope Honorius	16
The Fable of the Apostacy of Pope Marcellinus	16
Quotation from Irenæus falsified	16
Breviary corrected, giving the Popes power over bodies as well as	
souls	17
Satan's words to our Lord in the Temptation applied by our Lord	
to Peter	18
Analysis of canonised Popes	18
Spurious works attributed to Chrysostom	19
Other spurious works quoted in the Breviary as genuine	20
St. Andrew quoted to prove Transubstantiation	20
Forged Decretal Epistle attributed to Alexander I., to prove "holy	
water"	20
Spurious works attributed to Denis the Martyr	20
The alleged finding of the true Cross	21
Forged History of St. Patrick	22
Spurious Saints: St. Synoris, "Faith," "Hope," and "Charity"-	
Veronica—Perpetua and Felicitas—Zepherinus and Callistus, 24,26	.45
Miraculous discovery of the Bones of St. Babiana	26
Alleged Miracles of Xavier	27
Immorality inculcated in the cases of St. Rose and St. Cæcilia .	28
Persecutors canonised: Pius V., Canute, Xavier, Ferdinand of	
Castile, and Francis de Sales	. 29
Worship of dead bodies	30
Cases of Chrysologus and Scholastica	31
The Virgin Mary	31
Mistranslation of Gen. iii. 15	31
The Immaculate Conception	32
The Franciscan Breviary	34
Spurious writings attributed to Jerome	34
The like to Gregory I.—Anslem—Presbyters of Achaia—Augustine	-
-Bede-Bonaventura	34
	35
Festival of the Virgin of Mount Carmel	36
Story of Peter and Simon Magus	36
Special Miracles attributed to St. Blasius and Thomas à Becket in	00
Dominican Breviary	36
The Te Deum travestied	37
	37
Festival of the Chair of Peter	37 38
TOBULTAL OF THE CHARLES OF TEACH	ЭÖ

CONTENTS.		X.	vii
		P	AGE
Festival of the Santa Casa of Loretto	•	•	38
Festival of the Blessed Rosary	•	•	40
Which commemorates Persecutions	•	•	41
On Saint Worship, established in 1439		•	<b>4</b> 3
Ferraris on Canonisation of Saints			44
Doubts as to who first celebrated the Canonisation of Saints		•	<b>4</b> 5
Saints found to be Heretics	•	•	45
The process of Canonisation a commercial transaction .			<b>4</b> 6
Patron Saints			47
Peculiar virtues attributed to Saints	•		48
Saintly patrons of various Trades			49
Veron disclaims the Canonisation of Saints as an Artic	cle	of	
Faith		• .	51
Three new Saints proposed for Canonisation		•	<b>53</b>
Process of Beatification			53
Special wonders of Saints related			<b>55</b>
Infant prodigies		55-	-59
Saints practising macerations of the body		60-	
Their powers of endurance		66-	
A rare example of vis inertia		•	67
		69-	
Various interesting anecdotes	•	•	70
Barbara's strange adventure	·		72
The descent from Heaven of a Dove on Gregory VII.	•	•	74
The acrobatic powers of Saints	•	74	
Their Heathen rivals	•	•	77
Xavier's alleged wondrous knowledge of languages	•	:	79
	•	•	80
His Heathen rivals	•	80-	
Supernatural powers and second-sight, and prophecy	•	81-	
Liguori and others said to have been in two places at one tim	•	•	-03 83
Power of healing the sick, restoring sight to the blind, and			00
	raisii	a <b>g</b> 83⊷	00
the dead, &c	•		-ou 85
Thomas à Becket restores the parts to an emasculated thief	•	•	
Wonders effected by the sign of the Cross	•	•	86
Miraculous escapes, cures, and others wonders	•	•	87
Miracles effected by Peter's chains	•	•	88
Cases of spontaneous vegetation	•	•	89
Sailor Saints and aquatic marvels		•	90
The elements—snow and rain—obeying the commands of Sa			93
Decapitated Saints walking and carrying their heads in their	han		94
Eccentric proceedings of dead bodies	•	94-	
Rivalled by Heathens	•	•	95
	ь		

# xviii

## CONTENTS.

	_	_	_			PAGE
A witness to a deed of sale of land raised from	n the	dead	d aft	er tl	aree	
years to give evidence of his attestation						95
The liquifaction of the blood of Januarius						97
Supernatural appearances, or apparitions		•				98
The Stigmata						101
The conduct of pious animals—lions, tigers,	bear	s, fi	shes,	hor	rses,	
ravens, eagles, &c		•				105
Miracles repudiated by some Roman Priests a	s sha	mefu	l imj	ost	ures	107
The opinions of Charles Butler, Lingard, and	Milne	er				110
Dr., now Cardinal, Newman's unqualified as	prov	al of	the	all	the	
Miracles of the Breviary	-					114
Concluding Observations		_	_			115

## INDEX TO THE SAINTS CITED.

Abdon, 106.
Accursius, 68.
Agnes, 98.
Alexander I., 20, 88.
Almachius, 4.
Aloysius, 57, 58.
Ambrose of Milan, 55.
Andrew the Apostle, 20.
Andrew of Florence, 56, 60, 81.
Anthony, 48, 81.
Augustine, 33, 34.
Avellini (Andrew), 93, 100.

Babiana, 26.
Barbara, 72, 74, 87.
Basil of Cappadocia, 69.
Benedict of Nursia, 61, 86.
Benedict, Father, 70, 82.
Bernard, 68.
Blasius, 36, 48.
Borromeo, 47.

Bridget, 59.

Canute the Dane, 28, 60, 84.
Callistus, 45.
Cœcilia, Virgin, 28, 68.
Catherine of Sienna, 62, 85, 99.
Catherine of Sweden, 55.
Clair of Assisi, 69, 85.
Clement, of Rome, 91.
Cyprian, 46, 69.
Chrysologus, Peter, 30, 87.

Damian, Peter, 55, 60. Denis of France, 20. Dionysius, 94. Dominic, 41. Domingo, 48.

Elizabeth of Portugal, 64. Emygdius, 85, 86, 91, 94. Eustacius, 107.

Felicitas and Perpetua, 26.
Felicianus, 105.
Felix, 70.
Francis d'Assisi, 101.
Francis de Sales, 29, 57, 81, 84, 86, 94.
Francis of Girolamo, 83.

Gelasius I., 99. Gregory VII., 58, 74, 86. Gregory of Neo-Cæsarea, 83, 90, 91. Gundisalvus, 56, 106.

Helena, 87. Hyacinth the Pole, 91.

Francis of Paula, 81, 90.

Irenæus, 16.

James the Brother of our Lord, 62.
Januarius, 69, 97, 106.
Jerome, 34.
John of Damascus, 99.
John of Etruria, 85.
John Joseph of the Cross, 61, 75, 83.
John of Nepomuci, 57, 96.

#### index,

John of Sahagum, 82, 85, 100. Juliana of Falconeris, 58. Justinia, 69.

Liguori, 75, 83. Linus, Pope, 86. Lucia, Virgin, 67, 87.

Maria à Jesu de Agreda, 47.

Mary (the Blessed Virgin), 31, &c.

Margaret of Lavinia, 82, 84, 95.

Martina, a Virgin, 66.

Mary Magdalene of Florence, 58,64.

Marcellinus, 14.

Marcellus, 14.

Mary Magdalene of Pazzi, 56, 66, 94.

Nicholas, 48, 55, 81, 92.

Otho, 68.
Pacificus, 76.

Patrick, 22, 65, 81.

Paul the Hermit, 81, 87, 105.

Perpetua and Felicitas, 26.

Peter, St., 37, 38.

83, 87, 89, 91, 93.

Peter Armengaud, 76.

Peter Nolascus, 55, 81, 98, 100.

Philip of Florence, 58, 86

Peter of Alcantara, 63, 66, 75, 82,

Philip of Florence, 58, 86. Philip Neri, 64, 66, 75, 82, 85, 100. Pius V., 28.

Pius of Lombardy, 82.

Primus, 105. Prisca, a Virgin, 68, 105.

Raymond of Barcelona, 48, 90.

Rita of Umbria, 57, 62, 97. Roque, 48.

Rose of Lima, 58, 64. Rose of Viterbo, 28, 58, 68, 82, 86.

Scholastica, 30, 70. Sebastian, 88.

Sennen, 106. Servulus, 95. Sylvester, 12.

Stanislaus, 95, 105. Stephen of Hungary, 75. Synoris, 24.

Theresa, a Virgin, 61, 82, 98. Thomas à Becket, 36, 85.

Ubald, 97. Ursula, 4.

Orsula, 4.

Venantius, 86, 100, 105.

Veronica, 25, 56, 59. Vinentius of Spain, 68, 91, 105. Vitus, 106.

Xavier, Francis, 27, 47, 60, 75, 79, 84, 106.

Zephyrinus, 45.

# THE ROMAN BREVIARY.

"The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. iv. 3, 4.

THE ROMAN BREVIARY! A wondrous and marvellous But more wondrous and more marvellous is the fact that there should be found in Europe, at this advanced period of the nineteenth century, a class of educated men who would consent to be bound, under penalty of committing a mortal sin, day by day throughout the year to read the appointed portion. More wondrous and more marvellous still if they believe in the fables which this book contains.

The Breviary is the handbook of the Roman Priest, bearing the highest credentials that can be awarded to any human production, in the Romish point of view. When first compiled, so far back as the eleventh century,\* Breviaries were abridgments of the ancient Church offices: hence the name. Gregory VII., about the middle of the eleventh century, we are told,† took upon himself to abbreviate the long services used in the Church. Being overwhelmed with the multiplicity

† "Dictionnaire de Liturgie," par l'Abbé Migne. col. 163.

<sup>\*</sup> Some persons, according to Gosohler, in his Dictionary mentioned in the note below, attempt to assign the first compilation to the days of Leo I. and Gelasius I., and its enlargement to Gregory I., but these allegations are apocryphal.

of his official engagements, he found it necessary to abridge these devotional exercises, and accordingly drew up an abridgment, for use in his own chapel at Rome. In 1241 an abbreviation undertaken by the General of the Franciscan Minorites, Haymon, obtained the approval of Pope Gregory IX., and was introduced by Pope Nicholas III., in all the Churches of Rome.\* Separate communities in like manner following this example, established their own abbreviated services, and thus for many years, in fact up to the date of the Reformation, almost every diocese and monastery had its own Breviary, compiled and arranged according to the particular inclination and judgment of those who drew them up. The eminent Roman Catholic ritualist, Zaccaria, enumerates more than one hundred and fifty different Breviaries, which were in use in the West prior to the Reformation. † This ecclesiastical free trade in service-books in the course of time resulted in the introduction of corrupt and superstitious forms and fables—a perfect reflex of the character of the "dark ages" of the Church. The following is an extract from the pen of the Abbé Gueranger, in a work held in high repute, entitled "Institutions Liturgiques," giving a description of the service-books of those days:-

"These copies were not only corrupted by the ignorance and carelessness of their authors, but were filled with a multitude of gross and even superstitious additions. These additions consisted chiefly of apocryphal stories unknown to the preceding ages, and sometimes even rejected by them; and which were introduced into the lessons, hymns, and anthems. Barbarous formularies were inserted, with the view of gratifying a grossminded populace; votive masses took the place of ordinary masses, and were performed with superstitious

<sup>\*</sup> Goschler, "Dictionnaire Encyclopédique de la Théologie Catholique. Art. Bréviaire." † Zaccaria, "Biblioth. Ritual." i. pp. 121-134.

rites; benedictions were pronounced unknown to all antiquity. In a word, in place of being the living rule, the instruction, and the supreme law of a Christian people, the Liturgy was degraded to the office of ministering to the popular passions; and fictions, which were quite in their place in the middle-age mysteries, often invaded the books of the altar and choir. To understand the full extent of these abuses it is only necessary to remember the sang froid with which the clergy gave up the cathedrals to the strange farces of the 'Feast of the Ass' and of the 'Feast of Fools.'"

The author concludes this sad description with the remark:—

"In submitting to such degradation, during the fourteenth and fifteenth centuries, the Liturgy only shared the same fate as the Church itself."\*

Such was the degraded state of the Roman Church, with regard to her services and manuals of devotion, up to the period of the Reformation. The scandal was so great that she was compelled to take steps to reform the Breviary, which, however, was only partially effected. If the present Breviary is a reformed or purified work, what must have been the character of the previous productions? Many ludicrous facts have come to light with regard to these service books.

While the Christian Church worships one God through Christ, the "one mediator between God and man," the Roman Church has established many mediators, to whom the people are commanded to pray, and to claim their merits to make up what is wanting in themselves, and are taught to hold the dead bodies of those departed (so called) Saints in high veneration, and to believe that miracles are effected at their tombs. These virtues are principally attributed to martyrs. In compiling, therefore, their "martyrologies"—the stock resource of the present Breviary—if the Bishops of

<sup>\*</sup> Gueranger, "Institutions Liturgiques," tom. i. pp. 359-360; Paris, 1840.

Rome were infallible in any matter of fact, one would expect them to be so in so important a matter as in composing the list of those of the departed to whom their flocks should look with confidence for aid before the throne of the Almighty, in the faith that their superabundant merits really exist, and are available in the manner asserted by the Church of Rome. To make matters certain, Gregory XIII. employed learned mathematicians to reform the Calendar, and antiquarians to reform the Roman Martyrology, which, when finished, he directed to be published; and, by Bull, Pope Gregory commanded this reformed Martyrology, and no other, to be used in all churches and chapels, and privately in ecclesiastical hours—such as in the Breviary, &c. By this Bull he further strictly forbade the adding, or changing, or leaving out anything therein contained, under penalty of the indignation of Almighty God, and his Apostles Peter and Paul. Dr. Geddes\* who has examined this (what ought to be) infallible production, has detected in it some most ridiculous blunders. first Saint in this reformed Martyrology is St. Almachius, a fictitious individual, who makes his first appearance in this edition—the blunder arising from the fact of the compiler taking the word Almanac (before Calendar) for the name of a man, and accordingly putting him as the first name on the list because he found the word there! Various other blunders are detected, names of towns being taken for names of individuals, and converted into martyrs and saints. Again, we have all heard the story of St. Ursula and her 11,000 Virgins, which was retained in the Breviary till 1550.† The 11,000 Virgins originated in the blunder of translating XI.MM.VV., "undecim martyres virgines," or eleven virgin martyrs, into "undecim millia virginum,"

Geddes' Tracts, vol. ii. p. 184 et seq.; London, 1702. Michael Geddes was chancellor of Sarum, and chaplain to the English factory at Lisbon. He died about A.D. 1740.
 † Dollinger's "Papal Fables," p. 74.

or 11,000 virgins.\* And, in like manner, five soldiers were blundered into 5,000 martyrs; the contracted word "mil."—milites"—being taken for "mille," or 1,000, thus leaving 4,995 imaginary individuals as saints in the Roman Martyrology, who never had any existence, to whom Romish devotees offered up their prayers! And all this phantom supernumerary "rank and file" of 10,989 virgins and 4,995 soldiers was transferred to the Breviary. A similar blunder was made under date 1st October: twelve soldiers were blundered into 12,000. And on the 24th July another ludicrous blunder of the same nature is made. In the earlier list the words stood: "In the city of Amiternum, 'four-score and three miles from the city of Rome." The contraction of "milliaria" "miles," was blunderingly contraction of "milliaria" "miles," was blunderingly construed as milites, "soldiers," thus transforming eighty-three miles into as many holy saints and martyrs; and Baronius, the Roman Annalist, has actually given us in the number a Captain and Lieutenant, and has even recorded their names as Florentinus and Felix. Such, and many more, were the egregious blunders in this reformed regiment of canonized Saints by a wouldbe infallible Pope. What, then, are we to expect from the reformed Breviary emanating from the same infallible authority?

The first serious attempt to reform the notorious corruptions of the Church rituals was made by Clement VII., about the year 1530. He entrusted the revision of the Roman Breviary to Cardinal Quignon, General of the Franciscan Order, esteemed a learned and pious man. This task, when completed in 1535, he dedicated to Paul III., the successor of Clement VII., and the Breviaries bearing date 1536 and 1542 are authorised by a Special Brief of Paul III. Quignon discarded the Offices to the Virgin, omitted most of the Versicles

<sup>\*</sup> See Geddes, p. 203. Maitland's "Church in the Catacombs," p. 133. † Under whose pontifical authority he was encouraged to undertake the work.

and Responses, and curtailed the Lessons for Saints and Festivals, substituting Lessons from Sacred Scripture. It is stated that on this model our Prayer Book was compiled, parts of the preface being adopted.\* Bull, Paul III. permitted the use of this reformed Breviary to the secular clergy, releasing them from the use of any other Breviary. A second edition appeared in 1536. In spite of opposition from various quarters, this reformed Breviary became popular, meeting the approval of Paul III. and his successor Julius III. Paul IV., however—alas! for the credit of the Roman Church—withdrew the permission given by Paul III. He is supposed to have been principally actuated by the fact that the English reformed Prayer Book, in its preface, had actually adopted some of the statements put forward by Quignon, and thus the improved Breviary would have savoured of heresy. Paul IV. undertook the task to reform the work commenced by Clement VII., but his death in 1552 put an end to that undertaking. Pope Pius IV. sent to the doctors of the Trent Council the unfinished work of his predecessor as a basis for a future edition; but the "Fathers" being occupied on other matters, at the last session, 1563, left the work to be dealt with by the Pope Pius V. accordingly ordered a number of "learned and able men" to compile the Breviary, and in spite of the opposition of the Spanish and French divines, he commissioned Francis Forero, a Portuguese theologian, Leonardo Marino, Archbishop of Lanciano, and Egidio Forsari, Bishop of Modena, to execute the important undertaking. The opposition the Pope met with in this undertaking was not very complimentary to his Infallibility, as no faith seemed to have been placed in him or in his choice of editors. The Bishop of Lerida, in particular, plainly asserted that those engaged to correct the rituals, ought to have an exact

<sup>\*</sup> A copy of this edition, 1548, is preserved in the "Mendham Library," Law Institution, Chancery Lane.

knowledge of antiquity, and of the customs of nations, which knowledge, he asserted, was not to be found at the Court of Rome.\* In this Breviary were restored to their ancient places many of the discarded miracles, and more particularly those attributed to St. Francis and St. Dominic.†

The first edition of this reformed Breviary was published in July, 1568, prefaced by the Bull commonly called Quod à Nobis, in which the Pope, after praising the care and accuracy of his correctors—declaring among other things, that they had "discarded everything unsuitable and uncertain "—proceeds to forbid Cardinal Quignon's Breviary, and all others which could not plead a prescription of two hundred years, to enforce the use of the reformed one under the usual canonical penalties, and to prohibit all departures from it, under pain of excommunication. This Bull professed to restore the Breviary which, by length of time, had become corrupt, to its original purity as it was constituted by Gelasius and Gregory I. and reformed by Gregory VII., and renewed the obligation upon the Priesthood to the daily recitation of the Canonical hours under the established Penalties, enjoining upon all Orders of the clergy to introduce the use of it in their respective churches to the exclusion of all others. This edition continued in general use until the time of Clement VIII., who seemed to have discovered that Pius's boast of having "discarded everything unsuitable and uncertain," was not quite correct. He therefore, in spite of the penalties denounced by his predecessor against all who should presume to add to, diminish from, or otherwise change his Breviary, set a fresh committee of correctors to work upon it; but, in order to save appearances, in his Bull Cum in Ecclesia,

<sup>\*</sup> See Dupin's "Eccl. Hist." Cent. xvi. lib. 4, cap. 21. Mr. Mendham, in his "Life of Pius V.," p. 99, says, that the persons practically concerned in the undertaking, are enumerated by F. A. Zaccaria, in his "Bibliotheca Ritualis," printed at Rome, 1776, and following years, p. 116.

† For the following outline I am indebted to the "Protestant Guardian," vol. i. p. 7 et seq.; London, 1828. \* See Dupin's "Eccl. Hist." Cent. xvi. lib. 4, cap. 21. Mr. Mendham, in

dated May, 1602, he lays all the blame of the gross errors by which it was disfigured upon the poor printers, and asserts, most falsely, that his correctors were only commissioned to restore it to the state of purity in which Pius V. first gave it to the Church. doubly-refined composition continued in force nearly thirty years; when Urban VIII., who was an amateur poet himself, and by no means destitute of skill in the mechanical branch of the art, being offended, as every man of taste long had been, with the barbarous hymns used in the ecclesiastical offices, nearly all of which were evidently the work of the darkest ages of the Church, undertook a third revision of the Breviary, the first edition of which was published in 1631. Though the reformation of the poetry was the great object, he occasionally contributed a little towards the amendment of the prose, especially of the Rubrics and Homilies; and in some few instances undid what Clement VIII. had done by way of improving upon the labours of Pius V. This is the Breviary now generally used by Roman Priests, no alteration having taken place since the days of Urban, except the insertion of additional services for a few Saints who have since been canonised, or have had offices allotted to them.

Having thus the accumulated wisdom of Popes, the present Breviary comes before us supported by the very highest authority to which a Romanist can appeal. If infallibility was ever an attribute of the Roman Church, either in its head or in its aggregate members, it surely was exemplified in this book of her divine offices, enforced, as it is, as an obligation, under the severe penalty of mortal sin if its observance is neglected. "The Universal Church," Cardinal Bellarmine informs us—and by this phrase he means the Roman Church spread throughout the world—"cannot err, either in faith or practice, especially in ceremonies and divine worship." \* And this inerrant faculty is now

<sup>\*</sup> Bellarmine. De Verbo Dei. L. iv. c. 9, § 4.

declared to be centred in the Bishop of Rome or Pope, for the time being, personally. It is from this infallibly correct and authorised edition of the Roman Breviary that my extracts will be taken—the translations being as literal as they can possibly be rendered.

The following is a translation from the title-page:-

"The Roman Breviary, restored by the decree of the Sacred Council of Trent; published by the command of Pope St. Pius the Fifth, revised by the authority of Popes Clement the Eighth and Urban the Eighth; and now enlarged with new offices, which, by the Apostolic indult, have been hitherto allowed by all and every the authorities of the most faithful the Kings of Portugal. At Lisbon, in the Royal printing house, in the year 1786. With the faculty of the Royal College of Censors, and by privilege."

There are numerous other editions of the Breviary which are in the main alike; but although most of them have the same title-page as the above, some slight differences are traceable. Upon what authority these variations are allowed has to be explained, considering the pains and penalties enjoined by Pontifical Bulls, forbidding any such alterations. The Dublin edition is dated 1845, with exactly the same title-page as the Lisbon edition. †

The strictness with which the Roman Church exacts from the priesthood the daily perusal of the appointed portions, is an evidence of the great value which the Church of Rome sets on this Breviary. It is divided into four parts—Winter, Spring, Summer, and Autumn—and the several parts are subdivided into daily

<sup>\*</sup> It may not be out of place here to note, that in revising the Breviaries the editors have been loth to cast aside some favourite Saints, still the narratives of their exploits were so broad that they needed toning down, and this the Romish historians termed "correcting the Saints' histories," which means, when translated into plain English, nothing more than "to put possible falsehoods in the place of impossible ones." When the baseness of this holy Church's current coin becomes too palpable, it is cast anew into the papal crucible, whence it comes forth in due time newly gilt and burnished, and with a somewhat different legend; in short, quite fit for circulation among those "who believe all that the Church believes." See "Protestant Guardian," vol. i. p. 40, for interesting information on this head.

<sup>†</sup> A most rare and curious collection of Breviaries is preserved in the "Mendham Library" of the Incorporated Law Society, Chancery Lane, London.

portions, each taking about one hour and a half to read even in a most hurried manner.

Whoever enjoys any ecclesiastical revenues, all persons of both sexes who have professed in any of the regular orders, all sub-deacons, deacons and priests are bound to repeat, either in public or private, in an audible tone the whole service of the day, out of the Breviary. The omission of any one of the portions of which that service consists is declared to be a mortal sin—that is, a mortal sin, unrepented and unabsolved, would be sufficient to exclude the delinquent from salvation.\* The cleric guilty of such an omission loses all legal right to whatever portion of his clerical emoluments is due for the day or days wherein he neglected that duty, and cannot be absolved until the prescribed penalties are paid. dispensation from Rome to be freed from this onerous daily task cannot be obtained without the greatest difficulty. The loss of his Breviary is the only valid excuse a Priest can advance. This obligation is imposed by the Roman Church, and this point is not disputed. It is enforced by a decree, passed in the twentyfirst Session of the Council of Basil, which was confirmed, as we have seen, by the constitution of Pope Pius V.† The French Jesuit, Val. Reginaldi, states that the omission amounts to a mortal sin.‡ On this subject the Rev. Blanco White, a convert Priest, has justly observed, that a Christian Church cannot employ a more effectual instrument to fashion and mould the

The following passage is in the Constitution of Pius V., authorizing the reformed Breviary: "Propositis peens per Canonicas sanctiones in eos, qui divinum officium quotidie non dixerunt."

† See Mendham's "Life of Pius V.," p. 101, London, 1832, who refers us for further information to Grancolas, "Comment. Hist. sur le Breviaire," Rom. Tom. ii. p. 99 et seq.; Vasques, "de Beneficiis," c. iv. sec. i., to the question, whether those initiated in Holy Orders, from the subdeacon to the bishop, are bound, in consequence, to the observation of the canonical hours, answers:—"In hac re omnes citati auctores sine controversia respondent, quod omnes isti tenentur, ratione ordinis, ad horas versia respondent, quod omnes isti tenentur, ratione ordinis, ad horas canonicas." He then quotes two or three decretals of Popes, concluding with the Council of Basil (Sess. 21).

† "Praxis Fori Pœnitentialis," Colon. 1633, see pp. 545-559, and sec. 172.

minds of her members than the form of prayer and worship which she sanctions for daily use for her The Breviary must then be reckoned the true standard to which the Roman Church wishes to reduce the minds and hearts of her clergy, from the highest dignitary to the most obscure Priest. This is, as Mr. Mendham has justly observed, a momentous consideration, because it renders the Church of Rome inextricably and fatally answerable for the fables and impieties contained in what she must acknowledge to be her principal formulary of public and private devotion, unless she is content to reply, that she considers it justifiable in a Priest of God, in the solemn act of religion, to utter and inculcate what he knows to be falsehood, folly and blasphemy!

The fables and extravagant relations and mad freaks of the individuals forming the examples to be followed, as narrated in the Breviary, even as it now stands, must have a depressing and degrading effect on the victims of this system. If, by constant repetition, Priests are led to believe in the truth of the narrations, then indeed must they excite our pity and deep commiseration. on the other hand, Priests perform their task and make their rounds like the mill-horse, according to order, or from compulsion, and, as is more probably the case, discard all pretensions to belief in the fables inflicted on their intellectual faculties, our contempt for these miserable slaves to a corrupt system—miscalled a religion—can know no bounds.† That this onerous and repugnant duty (notwithstanding the papal decrees enforcing it under severe penalties), is repudiated by some bold and intelligent Priests, we have the testimony of an Ex-Roman Priest, who informs us that-"There are not wanting instances even where the Priest reassumes his inborn rights, and spurns this

<sup>\* &</sup>quot;Practical and Internal Evidence against Catholicism," p. 153. London, 1825, by the Rev. J. Blanco White. And see Tom. ii. of Gavanti's "Thesaurus Sacrorum Rituum," p. 3 et seq.; Lugd., 1864.
† See Hobart Seymour's "Mornings with the Jesuits," p. 90.

as well as other burdens of the Popes' laying on—in secret it may be, within the area of his own conscience, and of the no less sanctuary of his house. There at least may he not vindicate the inalienable rights of Nature's freeman?"\* These pregnant words have the greater significance coming from one who has had to undergo the degrading task imposed on him by his Church.

Constant repetitions of the Psalms, with a very sparse intermixture of fragments of the Old and New Testament, and numerous idolatrous prayers to so-called Saints, and repeated recommendations of the "veneration" of their dead bodies, with narratives of the pretended doings and sayings of these "Saints," make up all but the total of this wondrous production. Some editions are richly interspersed with engravings illustrating the texts. I may note, in passing, that in the Antwerp edition, 1614, preceding the office of "All Saints' Day," the Trinity is intended to be represented; the Almighty as an old man resting his foot on the circle of the globe, and crowned with the Papal tiara or triple crown!

To treat this work as being of any historical value is absurd, as the narratives of the lives supposed to be recorded have not one atom of evidence to substantiate their genuineness. Is there a student of Church History who does not know that the entire story of Paul appearing to Constantine, the Emperor, in a dream, giving the precise day, 31st of December, telling him that if he would be cured of his leprosy he should send for Sylvester, Bishop of Rome, and that the cure alleged to be effected by Sylvester baptising him, is a forgery? Indeed, the Roman Catholic historian, Dupin, declared that "Nothing can be more fabulous than the accounts set down in these acts."—"What forgeries, what fables are here!" "What inconsistent ravings of madmen!" -"There is no historian speaks of Constantine having a leprosy, or of his being cured of it by baptism." †

London, 1695.

<sup>\* &</sup>quot;Legends from the Roman Breviary," by a Reformed Priest, Dublin, 1862, p. 4.

† Dupin's "History of Ecclesiastical Writers." Cent. iv. pp. 13, 14,

So also the decrees of the second Roman Synod under Pope Sylvester, wherein it is assumed that Photinus was condemned, when it is a well-known fact that Photinus' heresy did not spring up till some years after the death of Sylvester. And the further statement that this same "Sylvester's legates presided at the first General Council of Nice, Constantine also being present," is a base fabrication. The Council was convened by order of the Emperor Constantine, and was presided over by Hosius, the Bishop of Cordova. The same Dupin says that Hosius, "in his own name, and not in the Pope's, presided over the Council, for he nowhere assumes the title of legate of the Roman See, and none of the ancients say that he presided in this Council in the Pope's name."\*

Though the ancient narrative of Sylvester in the Salisbury Portiforium, the reformed account in the Breviary of Pius V., and the doubly reformed account in those of Clement and Urban, differ considerably from each other, they agree pretty well in one particular, namely, that almost every word in them is either certainly false, or has no better claim than the bare word of notorious fabricators of falsehoods for being regarded as true. They are, in fact, compiled from two fabulous documents—the Liber Pontificalis, falsely attributed to Damasus, and the Acts of St. Sylvester, both fabricated about the eighth century and both full of falsehoods and impossibilities. Sylvester is said to have been made Bishop of Rome in A.D. 313.† His festival is celebrated Again, the Roman Breviary on the 31st December. quotes a decree prohibiting a layman from accusing a Priest, and exempting the latter from civil jurisdiction, attributing the same to a Council presided over by Sylvester. The canon, however, is *forged*, and the Council wholly *apocryphal*. Such powers were never vested in the Priesthood in the days of Sylvester.

<sup>\*</sup> Ibid. Cent. iv. p 251. † The reader is referred to a learned and interesting Article in the "Protestant Guardian," vol. ii. p. 153 et seq., London, 1828, for a complete exposure of these frauds.

Indeed, Fleury, Giannone, and many other Roman Catholic historians of repute, have clearly proved that no such immunities were claimed, or even heard of, before the final subversion of the Western Empire. The alleged original (but forged) canon modestly demands forty-four witnesses to convict a Priest, and seventy-two a Bishop; adding, "the chief prelate (the Pope) shall be judged by no one, for it is written, 'The disciple is not above his master.'" The clergy are prohibited from entering a civil court in order to plead any cause; "because every court takes its name from blood [omnis curia à cruore dicitur], and it is a sacrificing to idols."

Again, we know that in the service of the 26th of April and that of 31st December, in this Breviary, the stories which Pope Nicholas I. produces as being given by Divine inspiration are forgeries; and, so likewise, the epistle Marcellus is stated to have written (and which the Roman Breviary orders to be read as a Lesson 16th January), addressed to the Bishops of the Antiochian provinces about the Roman primacy, and to prove Rome to be the head of all Churches, and that no Synod should be held without the Pope's authority, is an acknowledged forgery. This epistle is admitted by the Jesuit compiler of Councils, Labbé, to be a forgery hashed up out of divers modern authors, and dated after Marcellus' death! \* Indeed, there is much doubt whether there was ever such a Pope as Marcellus. Eusebius' chronicle wholly omits him; and Theodoret certainly knew nothing of him.

The Council of Sinuessa, which is stated in the Breviary to have received Pope Marcellinus' confession, 26th April, never existed. Dupin, the ecclesiastical historian, in his "History of Ecclesiastical Writers," says, "It is notoriously known among all the learned, that the Acts which bear the name of this Council are supposititious, and that the story on which they are grounded is a fable, which has no foundation in antiquity."

<sup>\*</sup> Tom. i. col. 948; Paris, 1671.

Again, "He who forged these acts

is a modern author unworthy of credit."\* The suppression of works on criticism and Church History, by means of the Prohibitory and Expurgatory Indices, explains how it was that in the new edition of the Breviary a whole series of Popes of the first three centuries is added, with proper Offices and Lections, of whom no one knew anything, and who have left no trace behind them, who are found in none of the ancient martyrologies, and were taken no particular notice of in Rome for 1500 years. † The only ante-Nicene Popes in the ancient unreformed Breviaries were Clement, Urban, Marcus, and Marcellus. But Bellarmine and Baronius introduced into the new Breviary, under Clement VIII., Popes Zephyrinus, Soter, Caius, Pius, Calixtus, Anacletus, Pontianus, and Evaristus, with Lections taken from the pseudo-Isidorian Decretals. The older Lections, taken from the legends, were turned out to make room for the pseudo-Isidorian, and the clergy were obliged to nourish their devotions on the reading of such fables as—that without the Pope no Councils could be held, that he is the sole judge of all Bishops, that no clergyman can be cited before a civil court, and the like. Cardinal Baronius, the author of the "Annals," co-operated in this work, though he had. there spoken with indignation of the fraud of the pseudo-The compilers of the Old Breviary Isidore Epistles. of Pius V. were certainly not well posted in English History in their Lessons on the festival of Thomas à Becket, December 29, for almost every schoolboy knows that the assembly of Clarendon, instead of being, as Pius' correctors ignorantly asserted, a mere synod of provincial Bishops, was a great Council of all the nobility and prelates of the realm;—and that à Becket instead of being driven into exile, privately left the country of his own accord, much against the King's The former of these blunders was rectified by

<sup>\*</sup> Cent. iv. p. 241; London, 1695.

<sup>†</sup> See James, "The Pope and the Councils," cap. iii. sec. 31, p. 396 et seq.

Clement's correctors, but the latter remained till the final revision of the Breviary by Urban VIII. circumstance—that full sixty years were required to find out two such palpable mistakes—will enable the reader to form a tolerable estimate of the rapidity of the march

of knowledge at Rome.\*

This new Breviary, moreover, was mutilated as well as interpolated. The name of Pope Honorius was struck out of the Lection in the passage where his condemnation by the sixth Œcumenical had been related. All the Breviaries of previous date to the reformed Breviary, mention the condemnation by the Sixth General Council of Pope Honorius as a heretic, on the feast of Leo (28th June); in the Clement VIII. edition this testimony against the Pope is quietly dropped out of the text. And again, in the feast, officia pro clero Romano, of Pope Agatho (14th January), which purports to recite the condemnation by the Sixth General Council, the revisers again quietly drop the name of Honorius from the list of persons condemned. Since the Popes wanted to be infallible, this inconvenient fact ought, at least, to be obliterated from the memory of the clergy.† Even the fable of the Apostasy of Pope Marcellinus and the Synod of Sinuessa was now for the first time incorporated in full into the Breviary, in order to keep constantly before the eyes of Bishops and Priests that darling maxim, in support of which so many fictions had already been invented at Rome, that no Council can judge a Pope. Again in the Lesson in the office for Irenæus (A.D. 180) a quotation is falsified as "bearing a grand and magnificent testimony concerning the Roman Church and the succession of its Bishops, the faithful, perpetual and most certain guardian of divine tradition," and this is effected by dropping out of the

<sup>\* &</sup>quot;Protestant Guardian," vol. ii. p. 105, London, 1828.
† The Breviaries which have been compared are a Roman Breviary, printed in Venice in 1489; the Augsburg Breviary, printed in Venice in 1513; Turin Edition, 1520; and the reformed Edition, printed at Antwerp, in 1719.

passage purporting to be taken from Irenæus' third book Against Heresies (cap. i.), wherein Irenæus directs those who are located round about (undique) on every side of Rome, to refer to that church on account of its being the more potent principality (propter potentiorem principalitatem), being the seat of the Empire. There the quotation stops; whereas Irenæus goes on to state that they were to refer to that Church in which was always preserved by the faithful throughout the world, the true tradition of the Apostles.\* Then the word "souls," had to be expunged from the Missal and Breviary in the collect for the feast of St. Peter's chair. It was now held scandalous at Rome that the ancient Roman Church should have restricted Peter's power of binding to "souls" only; whereas the full right was claimed for the Pope to bind "bodies" also, and put them to One of these enrichments of the Breviary was death.+

\* "In qua semper ab his, qui sunt undique consenata est ea quæ est ab Apostolis traditio." Those who were nearest to Rome would—as being the most potent principality of the neighbourhood—seek to learn the true the most potent principality of the neighbourhood—seek to learn the true tradition of the Apostles, which was likewise retained by the faithful throughout the world. We have exactly a parallel passage in the 36th chapter of Tertullian's "De præscriptione adversus Hæreticos," Paris, 1675, p. 216. He bids us "run over the Apostolic Churches, in which we find the chairs of the Apostles, upon which are seated the Bishops who succeeded them.—Is Achia near to thee? Thou hast Corinth. If thou art not far from Macedonia thou hast Philippi, thou hast Thessalonica. If thou canst go into Asia thou hast Ephesus. Or if thou art adjacent to Italy, thou hast Rome; whence also to us Africans, there is an authority near at hand." We have also a parallel passage from Gregory of Nazinazum: "Constantinople, the eye of the world, the bond between the West and the East; hither from all sides everything great hastens and meets there; from it, too, everything sets out and spreads itself, as it were, from the common emporium of the Faith." (Paris Ed., 1778. Tom. i. p. 755.) But the same Greek Bishop goes further. In his Twenty-first Oration (cap. 7) in Praise of Athanasius, Bishop of Alexandria, he says that: "He was entrusted with the government of the people (of Alexandria), which is the same thing as if I should say that he was entrusted with the government of the habitable world." This Gregory is a canonised Saint, but we do not find this passage in the Roman Breviary.

with the government of the habitable world." This Gregory is a canonised Saint, but we do not find this passage in the Roman Breviary.

† "Deus qui B. Petro \* \* \* \* animas ligandi et solvendi pontificium tradidisti." (Jan. 18. Fest. Cath. B. Petr.) Animas is now struck out. In an old Roman Missal of the 11th century, edited by Azavedo, in 1754, it occurs at p. 188. Bellarmine maintained that the Reformers of the Breviary had mutilated this collect under Divine inspiration. (Resp. ad Ep. de Monit. contr. Venet. Resp. ad 3 prop.) "Fortasse non sine magna Dei providentia."

the putting Satan's words to our Lord in the Temptation, "I will give thee all the kingdoms of the world" into the mouth of Christ, who is made to address them to Peter.\* These forgeries and mutilations in the interest of the Papal system were so astonishing that the Venetian, Marsiglio, thought in course of time no faith would be reposed in any documents at all, and so the Church would be undermined.

We may note in passing, with reference to the canonisation of Popes, in examining the printed lists of those who were Bishops of Rome, excluding Peter, we find a roll of 255 Popes.† The first fifty-five, from Linus, A.D. 67, to Felix IV., A.D. 526, are all canonised Saints. Of the next fifty, from Boniface II., A.D. 530, to Leo IV., A.D. 847, we find only nineteen thus honoured. In the next fifty from Benedict III., A.D. 855, to Alexander II., A.D. 1061, we have only two; and so also in the following fifty, from Gregory VII., A.D. 1073, to Alexander V., A.D. 1409, only two; and in the next fifty, from John, A.D. 1410, to the predecessor of the present Pope, the roll of Popes is reduced to one single Saint! and that individual is the cruel persecutor, Pius V., A.D. 1566. The history of the early Popes being so wholly apocryphal, imagination has had ample scope for its operation among them. Pius V. died 1572. What has become of the thirty infallible Popes who have since passed away? Are none of them blessed? Pius IX. died 1878. hear it mooted already that he is to be put forward for beatification and ultimate canonisation; accordingly, miracle-mongers are at work collecting evidence of miracles wrought by or through the instrumentality of "His late Holiness," t of which we, as contemporaries, are completely in the dark.

Brev. Rom. Fest. Petr. et Paul. Resp. ad Lect. 5.

<sup>†</sup> See, for instance, the most recent list given in the "Catholic Directory," 1877, p. 37.

† The Bulletin de l'Association de St. François de Sales mentions among the most recent cures effected by the agency of the late Pope Pius IX. that of a young nun at Paris, who was relieved of a frightful

The idolatrous sermon attributed to Augustin, Bishop of Hippo, A.D. 430, in praise of the Virgin Mary, set out as a genuine production in this reformed Breviary (9th December), Lection vi., and to be read as such, is proved from internal testimony by the Benedictine editors of Augustin's writings to have been written subsequently to his time, and to be a gross forgery, and is declared to be the production of some blundering botcher.\*
They do not overlook the fact that this sermon is ascribed to Augustin in the Roman Breviary. A further quotation from another admittedly spurious work of Augustin is recorded in the sixth Lesson under date 9th September; and also, on the 12th September a quotation is made as from Chrysostom, for which we in vain search in the works of that writer. Again, in the Lessons on the Feast of St. Andrew the Apostle (30th November), we find confidently quoted the pretended epistle of the Presbyters of Achia, on which the authenticity of the narrative of the Apostle's martyrdom rests. spurious document, unknown to any ancient author, vehemently suspected, if not absolutely rejected, by all Roman Catholics who have any pretensions to learning and candour, though inserted in the History of the Saints published by Surius, and quoted as genuine by Bellarmine and Baronius. But the Ecclesiastical his-

attack of colic by the application to her body of a pair of white silk drawers which had belonged to the late Pope, and happened to be in the possession of the convent; also that of an Augustine nun at Sienna, who was cured of a bad cancer in the face by the application to it of a portrait of Pius IX.; and that of a medical man at Malaga, who was cured of a number of diseases by touching an old stocking of Pius IX., and who took immediately an oath never to apply to his clients any other means of cure but that which had succeeded so well with himself. In means of cure but that which had succeeded so well with himself. In Texas a stillborn child was brought to life by the touch of a cross blessed by Pius IX.; and in the Convent of the Enfant Jésus at Coire, near Lyons, a nun who had a cancer in the tongue and serious internal disease invoked one night, when suffering acute pains, the aid of the late Pope, and, after being comforted by his apparition, was found completely cured next morning. These cures are cited, among others, to make good the claim of immediate beatification set up for Pius IX.

\* "Opus quippe est imperiti, alicujus consarcinatoris." The Sermon is cited as "Sermo exciv. de Annunciatione Dominica."

torian Dupin, gives sufficient proofs that it could not have been written before the eleventh century.\* No Roman proconsul, referred to in the Lesson in question, called Aegeas, which is evidently a Greek and not a Latin name, is known to have existed in the days of the Apostles. The compilers of the Breviary were not satisfied with foisting upon us a spurious production, but they must quote it, to establish the dogma of Transubstantiation as supposed to be admitted by the Apostle Andrew. He is made to say, "I sacrifice daily the immaculate Lamb upon the altar." On the faith of this version in the Breviary, Roman controversialists have not hesitated to cite St. Andrew as holding this modern conceit. Whereas the true reading of the passage in the pretended Epistle of the Presbyters of Achia, and indeed in the older Breviaries, is, "I sacrifice daily the immaculate Lamb on the altar of the Cross." †

On the 3rd of May, the feast of Alexander I., A.D. 115, is appointed. The notoriously spurious Decretal Epistle attributed to this Pope is confidently appealed to as a genuine production for the purpose of giving the authority of antiquity to the superstitious custom that "water blessed by mingling salt in it should always be kept in the church, and used in bedchambers for chasing away the devil," whereas this was not introduced into the Roman Church till the sixth century, and, even then, was not the same as the so-called "holy water" of the modern Roman Church.

The feast of St. Denis, Martyr, &c., is celebrated on the 9th October—the same Denis who is described as having walked two miles with his severed head in his hand. To him many spurious works are in this Breviary attributed. Dupin testifies that the books assigned to this individual were never heard of until more than five centuries after his death, and that the fable of his

<sup>\*</sup> See "Eccl. Hist." Cent. i. vol. i. p. 18. Edit. 1692, London. + See the whole subject worked out in the "Protestant Guardian," vol. i. p. 14, London, 1828.

coming into France was never mentioned until nine hundred years after his death. They are barefaced

forgeries.\*

Then again, as to the Finding (Invention is the appropriate word used) of the True Cross, the mother of Constantine being admonished in the matter in a dream. The alleged fact is celebrated on the 3rd May.

On this Dupin remarks:-

"It is said that she discovered the cross of Jesus Christ, which it is pretended performed many miracles at the time. And yet it is very strange that Eusebius—an eye-witness of these things, who has exactly described all the circumstances of the discovery of Christ's sepulchre, and who never forgets anything that may be to the advantage of religion—should not say one single word either of the cross of Christ or of the miracles which are pretended to have been wrought by it."†

It is worth a remark in passing, that while the Roman Breviary generally makes the miracle which is alleged to have been effected to consist in giving health to a sick woman, the Paris Breviary of 1736, for the same day, 3rd May, makes it the restoration to life of a dead man! The total silence of Eusebius, as was well observed by Gibbon,; on this wonderful Invention, satisfied the enquirer, but perplexed the faithful! is, however, mention made of the finding of the cross in the "Chronicon" attributed to Eusebius; but the passage has generally been considered as an interpolation, and has been rejected by Angelo Mai and Giovanni Zohrab, two very learned Italian Roman Catholics, in their edition of Eusebius, published in 1818.

Dupin's "Hist. of Eccl. Writers," p. 32. London, 1695. The Works Tupin's "Hist. of Eccl. Writers," p. 32. London, 1695. The Works are referred to in the Breviary in these words: "Libros scripsit admirabiles, ac plane coelestes, de Divinis Nominibus, de Coelesti et Ecclesiastica Hierarchia, de Mystica Theologia, et alios quosdam." This Denis of France and Dennis the Arcopagite, though sought to be confounded in the Breviary, are two different persons. And they further seek to attribute the works of the latter to the former.

† Dupin, as above. Cent. iv. p. 13.

‡ "Decline and Fall of the Roman Empire," c. xxiii. note 64.

There is another important perversion of history

which ought not to be omitted.

On the 17th March the festival of St. Patrick of Ireland is celebrated. It is stated in the Breviary that —"By divine admonition he is called to the salvation of the Irish; and the liberty of preaching the Gospel being committed to him by St. Celestine the Pope, and being consecrated Bishop, he proceeded to Ireland. He constituted, by the authority of the Roman Pontiff, the See of Armagh the metropolis of the whole Island."

The story of the alleged consecration of Patrick by Pope Celestine and of sending him to Ireland, is wholly apocryphal. Prosper Aquitanus, who was a notary of the Roman See and friend of Celestine, in his "Annals of the Church," refers to Palladius being sent by Celestine, but that his mission was utterly sterile, in fact a complete failure. But what is very remarkable, Prosper makes no mention whatever of St. Patrick, who went to Ireland the very next year, though alleged to be sent by Celestine! In the works attributed to Patrick, he neither directly nor indirectly alludes to his supposed connection with Rome, except in one acknowledged spurious work, called "Charta de Antiquitate Avellonica,"\* which the editor, J. L. Villanueva, himself a Roman Catholic, admits to be such. Neither is any allusion found in the hymn of St. Sechnall (Secundinus), composed in praise of St. Patrick. Neither does it appear to have been known to the Irish writer Murchin Macen Machteri, who wrote the life of St. Patrick, the period being sometimes attributed to the seventh Nor in the most ancient of our Church historians, the Venerable Bede, born A.D. 672, and who, in compiling his Ecclesiastical History, was, as he tells us, supplied with materials for it from the archives of Bede records the mission of Palladius to Ireland, and often refers to the affairs of the Irish Church, but never once mentions in it even the name of St. Patrick.

<sup>\*</sup> Edit. Villanueva, pp. 193 et seq. Dublin, 1835.

Indeed, there are historians who gravely doubt that such a person as St. Patrick ever existed. Gordon, in his "History of Ireland from the Earliest Accounts,

&c.,"\* says:—

"The stories related of this apostle, whatever dates are severally affixed to them, are doubtless legendary tales or theological romances, fabricated four centuries after his imaginary existence. He is mentioned in no writing of authentic date anterior to the ninth century, a period replete with forged lives of saints; while, besides the persuasive silence of other documents, he is quite unnoticed by Beda, Cogitosus, Adaman, and Cummian, ecclesiastic writers of the intermediate time, who could not have omitted the name of so great a missioner if it had ever reached them. The accounts transmitted to us of the acts of Saint Patrick bear all the marks of legendary fiction, and appear no better founded than those of other fabulous champions of the Church, whose tutelage, as patron saints, has been severally adopted, from the customs of the times, by the Christian nations of Europe in the Dark Ages."

Here the Roman Priest, the victim of this system of falsehood, is compelled, as a religious duty, to repeat what is now universally allowed to be a fiction. All modern Romish writers of credit admit this to be so. The alleged consecration of Patrick by Pope Celestine is admitted by the three learned Romish writers, Drs. Lanigan † and Colgan ‡ and O'Connor § (a Roman Priest), to be wholly apocryphal. O'Halloran, an historian of credit, declares, "that no proof whatever can be produced that the Popes nominated to the bishoprics in Ireland." Dr. Lanigan places the date of the first Papal legate ever appointed in Ireland to exercise any spiritual jurisdiction in that country, in the twelfth cen-

<sup>Vol. i. cap. iii. p. 29. Dublin, 1805.
† Lanigan's "Eccl. Hist." See Vol. i. p. 1-9, and p. 194.
† "Trias Thaumaturga," p. 253.
§ "Columbanus ad Hibernos," p. 43. Buckingham, 1812.</sup> 

Again, an unseemly quarrel took place between Peter Talbot, the Romish Archbishop of Dublin, and Dr. Oliver Plunket, the Romish Archbishop of Armagh, as to priority; the latter claiming (as successor of St. Patrick) precedence; the former retorted by declaring the primacy of St. Patrick to be fabulous; asserting that St. Patrick never was a Primate, nor even Archbishop, and adds \*-" I have consulted what authorities I could, and I have considered the annals treating of the matter, and I here seriously declare that I have fallen on no author worthy of credit who produces even a probable conjecture that, even at any time, the See of Armagh obtained the Primacy of Ireland from the Apostolic See." It would be a curious inquiry, in what spirit this Romish Archbishop read this portion of the Breviary for the 17th of March in each year!

As a specimen of the skill exhibited by Romanists, as well as the cheap and expeditious manner in which they manufactured their Saints, we may note in addition to that in the Roman Martyrology, corrected by Galesinius and approved by Gregory XIII., among the Saints and Martyrs venerated on the 24th January, is one named St. Synoris, who is alleged to have suffered Though this saint had never been heard at Antioch. of before, Baronius graciously condescended to patronise her; and in his notes to the first edition of his Martyrology, he represents her as being mentioned by Chrysostom in his fourth Homily on Lazarus. Some scholars, who understood Greek rather better than our two Martyrologists, on examining the passage, found that they had mistaken the word ξυνιοριδα, which denotes a pair or couple, and which is applied by Chrysostom to the two martyrs, Juventius and Maximus, for a proper name, and thus contrived to fabricate a female saint out of nothing! She still remains in Galesinius' Martyrology, in Baronius' first edition, and in the Index of his second. The manufacture of saints from ideal models

<sup>\*</sup> See Dublin Edition, 1764.

are not exceptions. We have another instance of "Faith," "Hope," and "Charity," as having been

actually martyred as holy virgins under Hadrian.\*

We have further a fabricated saint out of a handkerchief, which a devout woman is said to have offered our Lord as He was bearing His cross, and which is still exhibited at Rome and other places. This handkerchief is supposed to bear the true likeness of Christ, he having wiped with it the sweat off his face. In course of time the "true likeness"—Veronica—which the word imports, was converted into a person of flesh and blood, and invoked as a saint.†

These are a few samples only of deliberate perversion of history in the Roman Breviary, instances of which we might easily multiply.

\* In the "Martyrologium Romanum ad novam Kalendarii rationem, &c., Gregorii XIII. P. M., Jossu Edit," 4to, Romæ, 1583, p. 132, we read: "Romæ Passio sanctarum virginum Fidei, Spei, et Charitatis, et matris earum sapientiæ, que sub Hadriano principe martyrii coronam adaptæ sunt."

earum sapientiæ, que sub Hadriano principe martyrii coronam adaptæ sunt."

† Dr. Wiseman, in his Lives of Five Saints, dedicates a whole chapter to the wonderful sayings and doings of this imaginary individual. (London, Dolman, 1864.) Picar, in a note, states the legend thus: "One of the women who followed Christ while carrying the cross, seeing our Lord covered with blood and sweat, took off the linen handkerchief which bound her head and presented it to Jesus, who therewith wiped his face, and as a recompense for her charitable act, left three impressions of his face, the linen having been folded into three. One of these holy representations is now found in Jerusalem, the other at Rome, and the third in Spain. The woman to whom the handkerchief belonged, and whom tradition has named Veronica, went, as they tell us, to Rome, and cured a very difficult complaint under which the Emperor Tiberius was suffering, by the application of the holy 'face.' This holy piece of Linen fell into the hands of Clement I., but we do not positively know how it was preserved until the time of the Emperor Constantine, who, it is alleged deposited it in the Basilique of St. Peter. Pope John VII., who occupied the Papal Chair A.D. 705, is said to have consecrated a chapel to her honour. Chifflet, in his book of 'Linteis Sepulchralibus,' speaks of the transactions of the relic," and Picar refers the reader to that work. "When this representation is exhibited to the Roman people, they ought, after prostrating before her, implore the mercy of God. The devotees gain on this occasion very considerable indulgences. We have in France copies of the 'Holy original.' That at Montreuil, and at Cahors, in Gascony, have acquired a great reputation by the miracles achieved by means of, as also for extraordinary cures effected by them."—Picar, "Cérémonies Religieuses," Tom. i. pt. ii. p. 85. Edit. 1723.

We have noted the absurd blunder in the earlier editions of the Breviary in inventing imaginary Saints. The present edition exhibits the same absurdities. Inscriptions on Roman altars and sepulchres in the Pagan Ages are used to support these inventions. the world knows the history of the celebrated Saints Perpetua and Felicitas, whose qualifications have no other foundation than the words perpetua felicitas, very common on the monuments of that nation. And this inscription found on monuments has been converted into two substantial individuals, and they appear coupled together in the present Roman saint-roll under date 7th March.\* The old bas-reliefs continually exhibit persons with their heads in their hands, to note the death they There can be no doubt that the fable of St. Denis was borrowed from such representations.

The reader of the Roman Breviary will be more especially struck with the miraculous discovery of the bones of numerous departed saints many hundreds of years after their death. Take one instance, St. Babiana, Virgin and Martyr (2nd December). They tell us that she was put to death by the command of Julian. After the lapse of 1,300 years, her bones were discovered by Urban VIII., who forthwith raised a Church We need not, however, consult Protesto her honour. tant prejudices to create a doubt as to the authenticity of such discoveries, we have only to consult the deliberate opinion expressed by two French Benedictines-Mabillon, in his journey to Italy; and Montfaucon, in his These learned and inquisitive ecclesiastics, have questioned the penetrative powers of the "Sacred Tribunal of Relics," in discerning the authenticity of old bones and assigning them to their original owners. They assure us that that sacred tribunal has long been famed for its equally miraculous powers of converting the bones of pagans into relics of saints, and that there

<sup>\*</sup> See "Roman Catholicism in Spain." Edinburgh, 1855, p. 191.

is some reason to doubt whether these wholesale repositories of Martyrs were not in reality, the charnel-houses for slaves, gladiators, malefactors, and the lowest of the people. We are thus saved from the charge of heresy if we throw the responsibility of the doubt of the genuineness of some of their cherished relics on Romanists themselves, of repute as well for piety as learning. It has been aptly remarked that a dead saint has been much more profitable to the Church of Rome than a living one, and frequently as good as an Archbishop's revenue to the church or monastery that had the luck of possession. Hence the scramble for old bones.

As to any concurrent historical testimony of the numerous miracles alleged to have been effected, there is literally none. While, on the other hand, where we have evidence to which we can appeal, the negative is clearly established; and this is remarkably illustrated in the case of Francis Xavier, the illustrious Jesuit missionary among the Indians. His "Letters," written during his missionary work, are extant, but they are ominously silent as to any single one of the numerous miracles attributed to him during his labours, when they were supposed to have been effected. This silence is attributed to his modesty. But after his death the Papal forgers were actively at work with most prolific results. The work was consummated several years after his death; but not one single document has been produced published during his lifetime, in which one specific miracle, great or small, is attributed to him. One of his biographers artlessly confessed that "many things became known after his death which were not known during his life." The narrations started with small beginnings. These miracles were at first only modestly advanced; in course of time the number filled volumes. The most astonishing miracles are almost invariably the last which come to light.\*

<sup>\*</sup> Those who desire to satisfy themselves on the history of these miracles and the successive steps in their manufacture, will do well to consult a

So much for history. The morality inculcated by the Breviary is not of a very high order. One young lady-St. Rose, of Viterbo (4th September)—the same whom I shall refer to again as having called her aunt to life, was saved from being detected in a pious theft because the stolen bread concealed in her bosom was turned into roses. And Cæcilia (22nd November), a Roman virgin, is praised for having remained a virgin after her marriage by a persistent denial to her husband of his marital rights. And, true to her principles, the Roman Church extols in Saints, as a virtue, their persecuting principles, as if the Pagan or Heretic was to be Christianized by compulsion and persecution. On the festival of the persecuting and blaspheming (as witness his anathemas) Pope Pius V., we find the following prayer (5th May):-"O, God, who wast pleased to raise blessed Pius to the dignity of chief bishop, in order to crush\* the enemies of the Church and restore the Divine worship, cause us to be defended by his protection," &c. The zeal of Canute the Dane (12th May), is commended, in that he conquered the barbarians for the purpose of making Of Ferdinand of Castile—a canonised them Christians. Saint—in the Breviary (30th May) we read: "In alliance with the cares of government the regal virtues shone in him-magnanimity, clemency, justice, and, above all, zeal for the Catholic faith, and an ardent determination to defend and propagate its worship. This he performed in the first place by persecuting Heretics, to whom he allowed no repose in any part of his kingdom, and for whose execution, when condemned to be burnt, he used to carry the wood with his own hands." And if we turn our attention to the proceed-

series of able articles in the "Protestant Guardian." London, 1828, vol. i. The writer there quaintly observes that we have seen somewhere an elaborate calculation of the immense progeny which may be raised in a few years from a couple of rabbits. The three miracles vouched for by Melchior Nunhez seem to have proved equally prolific.

\* "Conterendos," in the English Missal, for crush, is substituted "depress," and the words "cause us to be defended by his protection," are omitted! series of able articles in the "Protestant Guardian." London, 1828, vol. i.

ings of St. Francis Xavier, the great apostle and missionary to the Indians (lib. ii. ep. 5), we find that, so early as A.D. 1548, this "illustrious Saint" wrote to Simon Rodriguez, animadverting in a covert manner on the conduct of the civil magistrates, and expressing a wish that the King of Portugal would punish those governors who were backward in promoting the work of conversion. He then adds: "If the authority of the king or governor does not second our exertions in promoting the Christian faith, our labour is completely lost. You may believe this on my word, as I have had experience of it, more than enough. I know why it happens so; but it is not necessary that I should tell the reason." This seems to prove that this Saint relied upon the secular arm rather more than on his own power of working miracles. His views on the subject will be still further elucidated by the following traditional testimony of a Spanish Jesuit:-"The Saint (Xavier) was accustomed to say that as long as they were not within reach of fire-arms (literally, under the musket) there was no having any Christian that was good for anything."\* To the same effect the Portuguese Jesuit, Tellez, observes: "This was always the opinion which our fathers formed of those matters relating to the Catholic religion, which could not be of any duration in Ethiopia without military support." He also quotes a letter from Manuel Fernandez to the provincial of the Indies, "asking if it is surprising that they require soldiers for the support of their mission, since, even in Portugal, the prelates could not discharge their duty without the aid of the secular arm?" t "Who, then,

<sup>\*</sup> Navarette, Tratado. 6, p. 436. For the preceding and the following I am indebted to the "Protestant Guardian," vol. i. p. 205. London, 1828.

<sup>† &</sup>quot;Histoire de Ethiopie." Lib. iv. c. 3.
† The present favourite patron saint in England is St. Francis De Sales. The September number, 1878, of Macmillan's Magazine, has an admirable Article on this Saint, in which are related his vain efforts to convert the inhabitants of cantons in Switzerland, and eventually his appeal to arms to enforce his creed, which were put in force with the

exclaimed the convert priest, Joseph Blanco White, "shall be surprised to find Inquisitors canonised by Rome, or to hear her addressing a daily prayer to the great and merciful Father of mankind, 'That he would be pleased to crush, by the power of his right hand, all Pagan and Heretical nations!'" Such are the words which Rome puts in the mouth of every Spanish priest who celebrates Mass, and inserts their heroes among the list of canonised Saints, and gives them a place in their Breviary.

The doctrine taught by the Breviary exhibits the most idolatrous phases of the worship of the Roman Church. Dead bodies of those whom the Popes choose to canonise as Saints are venerated for their supposed sanctity and alleged miraculous powers. Many of these bodies they represent as continuing for centuries uncorrupted. They are not simply held in honour, but have paid to them a religious worship. For instance, we read in the Festival of Peter Chrysologus (4th December) that "his sacred body (sacrum illius corpus), which was honourably placed near the body of the said St. Cassian with the tears and reverence of the whole city, is even at the present day (religiose colitur) religiously wor-shipped." Saints and martyrs are represented as having merited eternal salvation and the gracious approval of the Almighty, in proportion to the sufferings they endured by self-inflicted tortures; and their merits before God were so great that they had more than sufficient for their own salvation, making it lawful for us to plead their superabundant merits on our own behalf as means of salvation.\*

To take one example of many similar. The prayer utmost barbarities. The "sweet resignation" with which this "Servant of God" invited, witnessed and encouraged the perpetration of almost unheard of barbarities on these simple-minded and unoffending Protestants for refusing to embrace Romish idolatries, is admirably exposed in the article mentioned.

Compare Luke xvii. 10.

on the festival of St. Scholastica (10th February) is as follows:—"O God, who to recommend to us innocence of life, was pleased to let the soul of thy blessed virgin Scholastica ascend to Heaven in the shape of a dove, grant to us by her merits and prayers to live so innocently that we may deserve to arrive at eternal joys—ut ad aterna mereanur gaudia pervenire." The theory of our deserving eternal joys through another's merits is so startling, that in the English Roman Missal in this prayer they quietly drop the word mereamur! They place also their dead men and women as our mediators before the throne of God, as if the mediation of Christ were not sufficient for our salvation.\* Of course the Virgin Mary takes her place as foremost in the ranksas the "Queen of Heaven"—"Star of the Sea"-"Mistress and glorious Queen of the World"-"She alone destroys all heresies in the world "-" Through her we have merited to receive the Author of Life" "She is set between Christ and the Church." And that "there is need of a mediator to the Mediator Christ." Prayers are also addressed direct to her to grant us those graces which God alone can bestow, besides various idolatrous hymns being addressed to her. We have also in the lessons the 24th cap. of Ecclesiasticus (Apocryphal), as also the 8th cap. of the Book of Proverbs as applied to the Virgin.

We find also perpetuated the notorious perversion of the text Gen. iii. 15, adopted from a Latin Vulgate edition, *Ipsa conteret caput tuum*,—"She shall crush thy head." In the Antwerp edition, 1823, of the Breviary, *Pars Verna*, March 25th, the feast of the Annunciation, we read:—"She (that is, the Virgin Mary) is the woman promised of old by God, as about to bruise with

her foot the head of the old serpent."

The rendering *ipsa*—she—is wholly unauthorised, and is a gross corruption. In the Hebrew text the verb contains the masculine prefix *Yod*, and not the feminine

<sup>\*</sup> Compare 1 Tim. ii. 5.

prefix Thau. No other Hebrew text is ever pretended to exist. So in the Septuagint version we have autos, "He," and not auty, "she." That cannot be disputed. It is a fallacy when Romanists assert that the present Vulgate follows Jerome's edition in giving ipsa for ipse. Jerome's reading was ipse, as may be seen on consulting the Verona edition, 1737, published under the auspices of Dominus Vallarius. In the Clementine edition of the Bible by Du Hamel, published in Paris in 1706, in a note, we are informed that the Hebrew ipsum, itto wit, the seed of the women—is a true prophecy of Christ. The Septuagint ipse, "he," amounts to the same thing. Pope Leo I. in his sermon, De Nativit. ii., has ipsum conteret Caput tuum; and so also Arius Montanus and Pagninus. The alteration of the Vulgate text was made to meet the growing sentiments of honour towards the Virgin Mary. We accordingly find the alteration made in the editions of Sixtus V. and Clement VIII. The Romish Bishop, Melchior Canus, points out that this perversion of the text manifests the ignorance and unskilfulness—we are uncharitable enough to add the dishonesty—of the translators in giving ipsa instead of ipsum. Dr. Hody mentions a curious instance of attempted forgery in the Bible for the honour of the Virgin. In the Royal Bible, Antwerp, 1572, the masculine prefix Yod, of Gen. iii. 15, was changed into the feminine, Thau, to favour the ipsa of the Vulgate. In the edition of 1584 the true reading was restored.\*

They celebrate, on the 8th December, the supposed day of the Virgin Mary's conception in her mother's womb. Such a festival was unheard of for twelve centuries, and was founded on a series of absurd fables. One example is sufficient. A spectre is said to have appeared to Anselm (the same Anselm who was afterwards Archbishop of Canterbury), during a storm at

<sup>\* &</sup>quot;De Bibliorum textibus originalibus versionibus Græcis, et Latina Vulgata." Lib. iii. P. ii. c. xv. sec. 99. Folio. Oxon, 1705.

sea, telling him that if he wished to escape the peril, he must vow before God to institute a festival to the Conception of the Blessed Virgin, and that he should persuade all to keep it; it was further revealed to him that the event took place on the 8th day of December. They subsequently added to that event, that she was born Immaculate—that is to say, out of the common course of nature, and without the taint of original sin. St. Bernard in the twelfth century strongly opposed the then nascent error. This theory caused bitter debates and wrangling in the Roman Church; and it is within a few years only that the late Pope, Pius IX., in 1854, by virtue of his infallible authority, declared this hitherto debateable subject an ascertained fact. the Roman Priest must so accept it—it is so repeatedly alluded to in his Breviary, although the theory is directly contrary to the teaching of the early Christain writers. For example, Augustine, a canonised Saint said:-- "Mary sprang from Adam, and died because of sin; Adam died because of sin; and the flesh of our Lord, derived from Mary, died to take away sin."\* "Christ alone, being made man, but remaining God, never had any sin; nor did He take on Him a flesh of sin, though from the flesh of sin of his mother. For what of flesh He thence took, He certainly either purified that it might be taken, or purified in the act of taking it." Again: "Mary, the mother of Christ, from whom He took flesh, was born of the carnal concupiscence of her parents; not so, however, did she conceive Christ, who was begotten not by man, but of the Holy And Epiphanius most distinctly said that

<sup>\* &</sup>quot;Maria ex Adam mortua propter peccatum; Adam mortuus propter peccatum; et caro Domini ex Maria mortua est propter delenda peccata." August. Opera, Ernarr. in Pslm. xxxvii. Serm. ii. Tom. vi. col. 240.

Paris, 1691.

† "Solus ergo Ille etiam homo factus, manens Deus, peccatum nullum habuit unquam; nec sumpsit carnem peccati, quamvis de materna carne peccati. Quod enim carnis inde suscepit, id profecto aut suscipiendum mundavit, aut suscipiendo mundavit."—St. Augustini Opera. Tom. x., p. 61, B. Benedict. ed. Paris, 1690. "De Peccatorum Meritis et Remis-

"Mary was a chosen vessel, but was a woman not at all changed in nature," and declared that "she was not born differently from the nature of men."\*

The Franciscan Breviary has an entire service dedicated to this event of the alleged Immaculate Conception of the Virgin Mary in her Mother's womb.

In the *Collect* we read,-

"O God, who by the immaculate conception of the Virgin, didst prepare a worthy habitation for thy Son; we beseech that thou, who, through the death of the same Son, by thee foreseen, didst preserve her from every defilement, wouldst allow us to come to thee, being made pure by her intercession, through the same Lord."

We then have texts of Scripture referring to Christ most extravagantly applied to the Virgin, and also a large stock of forged passages attributed to various Fathers. There is a long extract purporting to be "a discourse" by "Jerome the Presbyter," but in fact taken from that senseless composition—the Epistle to Paula and Eustochium on the Virgin's assumption, which has long been condemned as spurious by all Romanists of taste and learning. There are also Lessons from the commentary on Kings, falsely attributed to Gregory I., from the treatises of the Conception, falsely attributed to Anselm, and from the counterfeit Acts of the Martyrdom of St. Andrew, under the name of the Presbyters of Achaia. There are also Lessons from St. Augustine, Bede, and Bonaventure, who, though they unanimously assert that the Virgin was subject to original sin, are dragged forward to make a show, and by fraud, to induce people to suppose, that as their names appear in the office of the Immaculate Conception,

sione." Lib. ii., c. 24, § 38. "Maria, Mater Christi, de qua carnem sumpsit, de carnali concupiscentia parentum nata est; non autem Christum sic ipsa concepit, quem non de virili semine, sed de Spiritu Sancto procreavit."—Idem; Opus imperf. contra Julian. Lib. vi. Tom. x., p. 1334. A. Edition as above.

\* Epiph. Opera, p. 1064. Paris, 1862. Edition as above.

they were of course believers in the doctrine. If, on documentary evidence, which is accessible to all, the Roman compilers of this their most important book of devotions, deliberately record palpable falsehoods with barefaced effrontery, what are we to expect of their manipulations when they come to deal with the sayings and doings of their alleged Saints, when no records exist to vouch for their truth, even in several instances, when the individual himself had not been heard of some centuries after the time of his supposed existence? And what are we to think of their miracles, fabricated and vouched for long after their death!

The festival of the Immaculate Conception was not publicly received by the Church till after the decree of Sextus IV., A.D. 1476.\* The dogma has since been raised to an Article of Faith by the late Pope Pius IX.

Then again we have the festival of the Assumption -that is, when the Virgin Mary died, her resurrection is placed on the third day. And the 15th August is fixed as being the precise day when that event took place. Although in the Breviary the Assumption is declared to be an "ancient tradition," not one of the Latin or Greek Fathers for the first five centuries ever mention the subject. One of the numerous legends authenticating this event is, that, on her "falling asleep," all the Apostles, on their various missions throughout the world, even in a moment of time were borne aloft, and came together to Jerusalem, and when they were near her, they had a vision of angels, and Divine melody of the highest powers was heard; and thus with Divine and more than heavenly glory, she delivered her holy soul into the hands of God in an unspeakable manner. She was then deposited in a coffin in Gethsemane. In this place the chorus and singing of the angels continued for three whole days. But after three days, on the angelic music ceasingsince one of the Apostles had been absent, and came

<sup>\*</sup> See Bellarmine. "De Cultu Sanct." Lib. iii. c. 16.

after the third day and wished to adore the body—the Apostles who were present opened the coffin, but lo! the body they could not find. They found only the things in which she had been laid out and placed there, "and were filled with an ineffable fragrancy proceeding from those things. They then shut the coffin."

But the matter does not end here, for "on the feast of the Virgin of Mount Carmel" [16 July] we are informed that " on the sacred day of Pentecost, when the Apostles, inspired from heaven, were speaking divers languages, and by invoking the most august name of Jesus were performing many wonders," many men are said to have embraced the gospel, "and with a certain peculiar devotion began to worship (venerari) the most Blessed Virgin, whose colloquies and familiarity they had the happiness to be able to enjoy." The evidence in support of this alleged fact is wanting!

We have also the fable recorded of the contest between Peter and Simon Magus, a magician (6 July). The story goes that Simon, calling himself Christ, undertook to ascend to the Father, and was actually by his magic art suddenly raised in the air. Whereupon, Peter on his knees praying to the Lord, cut short the magician's flight, brought him down, as if shot, in headlong haste, and he was dashed against a stone on a precipice and broke both his legs. In consequence of this miracle, which was performed before Nero the Emperor, the Emperor ordered Peter and Paul to be put to death.

We must not omit to note that there edition of the unreformed Breviary of the Dominican Order,\* in which we have numerous monstrous blunders as to fictitious Saints, gravely related, and enriched with further marvels. Here we are told that God gave to St. Blasius power to cure all who had fish-bones in the throat; to St. Thomas of Canterbury (Thomas à Becket) was given the power of performing Miracles after his

<sup>\*</sup> A copy of this edition is in the Library of the "Protestant Alliance."

death, and even to restore those who had been emasculated to their former state, "genitalibus privatis conferens nova membra." But we note this edition more particularly from the fact that we have that beautiful Hymn which is ascribed to Ambrose and Augustin,\* converted into a Hymn to the Virgin thus:—

We praise thee, O Mother of God:
We acknowledge the Virgin Mary.
All the earth doth worship thee:
The spouse of the everlasting father.

And in like manner the entire Hymn is perverted, substituting the Virgin Mary for God. We may mention in passing, that this Hymn thus travestied, is borrowed from the works of St. Bonaventura, Vatican Edition.‡ In the first volume of the same edition it is stated to be his composition, and in the Bull of Canonisation of Bonaventura his works are called "divine writings," and Sextus V., in a decretal letter specially commends the same Vatican Edition of this work; thus placing the infallible seal of the Roman Church on this awful piece of idolatry.

We have to note three peculiar festivals dedicated to inanimate objects. The festival of the *Chair of Peter* at Rome, and the *Chains* with which Peter is supposed to have been bound when a prisoner, and the *Translation of the House of Loretto* from Palestine to the Papal States.

On the 18th January is celebrated the festival of the identical chair supposed to have been erected by the Apostle Peter, and in which he sat. Having assumed that Peter was the first Bishop of Rome, a chair was exhibited and used by several Popes as the genuine chair which Peter used. In the year 1662, and for some years previous, this chair was exposed

‡ Vol. vi. pp. 501-517.

<sup>\* &</sup>quot;Canticum Sant: Ambrosii et Augustini transmutatum in laudem gloriose Virginis Marie."

<sup>†</sup> Te matrem Dei Laudamus: te Mariam virginem profitemur.
Te æterni Patris sponsam: omnis terra veneratur.

annually on the 18th January for public adoration. In 1662, however, matters took a new turn. While the chair was being cleaned, in order to be set up in some conspicuous place in the Vatican, the twelve labours of Hercules unluckily appeared, carved upon it. Giacomo Bartolini, who was present at the discovery, affirms that their worship was not misplaced, since they paid not the adoration to the wood but to the Prince of Apostles. Unwilling to surrender the worship of the Chair, he attempted to explain the labours of Hercules in a mystical sense—namely, as emblematical of the future exploits of the Popes!\* And this is the old heathen piece of furniture which is exposed for Christian adoration! And the present Breviary still perpetuates the deception and idol worship.

The festival to celebrate the exposition and veneration of the alleged veritable chains in which St. Peter was bound, one in Rome and the other in Jerusalem, which when brought together were miraculously united, is fixed for the 1st of August in each year, and is alleged to work miracles. The Pope mentioned this chain as one of the inducements for the faithful to visit Rome in

the year of Jubilee, 1825.

The other festival, celebrated on the 10th December, is, perhaps, still more disgraceful. Loretto is a little village near Ancona, overlooking the Adriatic. Here pilgrims flock from all parts of the world to visit the "Church of the Holy House"—Santa Casa—which contains beneath its dome a building alleged to be the very identical house in which the Angel Gabriel announced to the Virgin Mary the incarnation of our Lord at Nazareth. If ever the infallibility of the Roman Church was pledged to any legend or ecclesiastical miracle it is to this Santa Casa and its miraculous transmission across the Mediterranean Sea from Nazareth to Dalmatia. This is said to have taken place on the 10th of May, 1291. Then it took a second flight across the

<sup>\*</sup> Bower's "History of the Popes," vol. i. p. 7. London, 1750.

Adriatic gulph from Dalmatia to Italy.\* Natalis of Alexandria, reputed to be one of the most learned and sober writers of the Roman Church, here takes up the narrative, and he tells us that in the first year of the pontificate of Boniface VIII., A.D. 1294, "the Sacred House of the Blessed Virgin was borne by a miracle from Dalmatia into the territory of Picenum, and settled down in a wood near Recanati, belonging to a pious matron whose name was Lauretta. Moreover, it has been handed down that, by a repetition of the miracle, the house thrice changed its place in the Picenian territory in one year."† The house is supposed to have been borne by the hands of angels a distance of more than 2,000 miles. I will spare the reader Tursellinus' version of the different reasons for these eccentric flights from one spot to another. It so pleased the Blessed Virgin that it should be so—being disappointed at the neglect shown at each station where the "Holy House" alighted—until it found a resting place in its present locality. The "Sacred Congregation of Rites" in August, 1689, sanctioned the entire fable; and Innocent XII. appointed proper services to commemorate the occasion, by instituting an anniversary solemnity to be celebrated by a proper Mass or Office.‡ Benedict XIV. mentions that the Popes Paul II., Julius II., Leo X., Paul III., Paul IV., and Sextus V., each testify by their Apostolic Constitutions that this Sancta Casa, or "Holy House," is the very same house in which the Annunciation took place; and the late Pope, Pius IX., refers to the same as a fact in his Bull on the "Immaculate Conception." To the utter and perpetual disgrace of the Romish Church this absurd legend is distinguished by a prominent place in her Breviary, by being set forth in the Lessons, where the members of

<sup>\*</sup> See Rohrbacher, "Hist. Univ. de l'Eglise Catholique." Tom. xix. p. 321 et seq. Paris, 1851.
† Nat. Alex. Hist. Eccles., sec. iii. Tom. xv. p. 79. Paris, 1744.
‡ Benedit. XIV., Opus de Festis B.M.V. Lib. ii. c. xvi. Tom. ix. p. 210. Venet., 1788.

the Roman Church are reminded that the identity of the house is warranted by Papal Bulls, and a proper Mass and Service is published by the same authority for the annual commemoration of that event.

This review of that part of the Breviary dedicated to the Blessed Virgin Mary would not be complete without noting the institution of the Feast of the Blessed Rosary, in the year 1573, and which is directed to be kept on the first Sunday in October in each year. are favoured with a History of the Origin of the Feast, and the great Victories ascribed to the prayers of the Devout Romanists are furnished with a string Rosary. of beads-first blessed by a Priest-some ten-some fifteen decades—that is there are 10 or 15 small beads, and then one large one, and so on alternately. For each small bead a prayer is uttered to the Virgin, that is a "Hail Mary," to one "Pater Noster," for each large or "Lord's Prayer" bead. That I may not be charged with exaggeration, I will give a literal translation of the Fourth, Fifth, and Sixth Lessons of the Day, which I take from the Lyons edition of the Roman Breviary, 1829: "When the impious Albigensian heresy was laying waste the country of Toulouse, and daily striking deep root, St. Dominic having first founded the Order of Preachers, turned his whole attention to pluck it up, That he might attain his end the root and branch. surer, he had recourse to the protection of the Blessed Virgin, whose dignity that error especially attacked, and whose province it is to overthrow the heresies of the whole world. The Virgin accordingly (so tradition avers), heard his prayer, and signified to him that the most effectual remedy against the heresy would be the recitation of the Rosary; whereupon he assiduously set to work to execute the charge, and his labours were crowned with astonishing success. Now, the rosary is a certain formula of prayer, consisting of fifteen decades of Hail Marys, with a Pater Noster attached to each decade, in which we commemorate and digest



piously in our minds, an equal number of the mysteries of our redemption. From this time this method of prayer, owing to the labours of St. Dominic, became singularly popular. The fact of his being the originator is fully attested by Popes, in their Apostolic Briefs."

Here let us pause for a moment. The institution of this Festival, and the invention of the Rosary, brings us back to the frightful slaughter of the Albigenses and Waldenses by the ferocious Dominic. The Bull of Innocent III., passed into a law by the Fourth Lateran Council, for the extermination of heretics, was directed specially against the Albigenses. The massacre in cold blood of many thousands of these inoffensive peasants, was the result undertaken by the blood-thirsty Saint Dominic. Does it ever occur to Romanists when they pass their fingers over these holy beads and address their prayers to the ever Blessed Virgin and to Our Lord, to give one passing thought to the horrors perpetrated by virtue of this same bauble?

The Breviary proceeds:—

"It would be impossible to recount the benefits acquired by the Christian world from so wholesome an institution. Among others, that famous victory gained by Pope Pius V. and the Princes of Christendom, at Lepanto, over the Ottoman power; for in the very day the victory was obtained, the Confraternities of the Most Holy Rosary were assiduously praying the whole day with all their fervour throughout the world; hence it is only just to refer so great a victory to the effect of their prayers—a fact which Pope Gregory XIII. bears testimony to, and in memory of so singular a favour, ordains perpetual thanksgiving to be addressed to the Blessed Virgin of the Rosary, and, in all churches where there is an altar of the Rosary, that an Office should be solemnized with a double rite of the major class; and other Pontiffs, to reciters of the Rosary, and to its confraternities, have granted Indulgences almost innumerable."

"Lately also Pope Clement XI., being piously persuaded that a signal victory, gained in the year 1716, in Hungary, by Charles VI., Emperor Elect, over the numerous forces of the Turks, should be ascribed to the patronage of the Blessed Virgin, inasmuch as it occurred on the very day of the Feast of the Dedication of St. Mary 'ad Nives,' and about the time Confraternities of the Most Blessed Rosary were supplicating God for the overthrow of the Turk, and invoking the aid of the Virgin with all fervour with the same view this victory, therefore, as well as the liberation of Corfu, a little after, from Turkish tyranny, by the power of the Virgin—in order that the memory of such singular favour should never perish, the aforesaid Pope ordains the Feast of the Most Holy Rosary on the same day, and with the same solemnity."

Here another grave matter suggests itself for the consideration of our Romish brethren. Confraternities of the Rosary still exist, and in great numbers all over Europe. How is it when the Pope's Holy City was attacked and his armies defeated, Pius IX. relied rather on his Irish levies and his Swiss hirelings, than on the miraculous virtues of the Rosary, or on the intervention of the bellicose Saint Dominic? Perhaps the Confraternities were too frightened to try the experiment, but of this we have no record. And as to St. Dominic, their God of War, either he was talking, or was pursuing, or he was on a journey, or peradventure he was sleeping and must not be awakened!\*

However, be this as it may, we are informed:—
"All this Pope Benedict XIII. ordered to be inserted in the Roman Breviary, with a worship most grateful to Her (the Blessed Virgin); therefore we can venerate the most Blessed Mother of God, persuaded that as she has given to the faithful of Christ victory over their earthly enemies, in virtue of the prayers of the Holy

<sup>\* 1</sup> Kings, xviii. 27.

Rosary, she will also grant to the same the overthrow of their infernal foes."

Such then is the History of the Blessed Rosary and Blessed beads.

On the authority of such like fables is the Roman Priest compelled, on each anniversary, to repeat the appointed office set out in his Breviary, as a reality and well-authenticated historical fact.

Before I proceed in my task, it will be as well that the theory of the system should be understood.

The Breviary contains an authorised list of Canonised Saints, who are supposed to be "reigning with Christ," and enjoying "the beatific vision." It was a question among the early Fathers of the Church whether with St. Paul we are to believe that to be "absent from the flesh" is to be "present with the Lord," or whether there is an intermediate period of non-existence, as it were, and a waiting for the day of final resurrection. However that may be, it was not until about the middle of the fifteenth century that the Roman Church gave her infallible decision on the subject. We are informed by Veron, in his "Rule of Catholic Faith,"\* that the question had been one of debate, but which had since been decided in the affirmative by the Council of Florence, A.D. 1439—namely, whether the souls of the blessed are received into Heaven and enjoy the clear vision of God before the resurrection and the last day of final judgment—so that, until the fifteenth century, "Invocation of Saints," though practised, was not an acknowledged doctrine of the Roman Church.

Not content with assuming a temporal supremacy over the world under the authority of a forged Donation from the Emperor Constantine, by virtue of which the Pope took upon himself to depose Kings, relieve their subjects from their oaths of allegiance, and confiscate their territories—and claiming Spiritual Supre-

<sup>\*</sup> Waterworth's Translation. Birmingham, 1833, p. 84.

macy over Christendom, a claim derived from the gift of the murderer Phocas, and the result of an ignominious barter—not content, I say, with these exceptional powers, Rome proceeds to dispose of Heaven also, and to name the inhabitants of those blessed mansions. The Pope, in fact, assumes the power of anticipating and superseding the great attribute of the Divinity, in the day of final

judgment, by his act of Canonisation.

Ferraris, in his "Ecclesiastical Encyclopædia,"\* a work deemed of authority, informs us that no one should be venerated as a Saint without the license of the Pope, and that no person is strictly and properly a Saint and worthy of veneration unless duly canonised by the Pope, and his name enrolled in the register of Saints, and it is declared that he may be worshipped by all. He further informs us that some learned doctors held it as an article of faith that the Pope cannot err in the canonisation or beatification of Saints—a theory not admitted by Veron, as after noted. To avoid a gross scandal that was rife, in the indiscriminate invocation of the departed, Alexander III., A.D. 1160, ordered that none should from that date be acknowledged a Saint unless declared such by the Pope; † and as Dens very properly observes, if it were otherwise, "the whole Church would be involved in a superstitious worship, should he be invoked as a Saint who is associated with the damned in hell." This precaution seemed necessary, for we are informed by Cassander, the eminent Romish Ritualist, that "there is another error not uncommon; that, neglecting in a manner, the ancient and known Saints, the common people worship more ardently and diligently the new and unknown, of whose holiness we have but little assurance, and some of whom are known to us only by a revelation, inasmuch that of several of them it is justly doubted

<sup>\*</sup> Bib. Prompt. Francoft. 1781. Vol. vii. sec. i., ii. and xv. † Polydore Vergil. "De Rer. Invent." b. vi. c. 12. fol. cxix.; London, 1551.

whether there ever were any such persons in the

The same Ferraris states that it is not certain who was the first that celebrated the canonisation of a saint, and adds that many believed that it was Leo III., A.D. 804.† On the other hand Picard t says that some gave an earlier date under Adrian I., and that there are some who gave the glory of this privilege to Alexander III., A.D. 1160. This latter date is more probable, for Dupin, the ecclesiastical historian, states that the two previous acts under Leo III. and Adrian I. are "grounded on supposititious documents." \ Considering that the Pope undertakes to anticipate the judgment and decree of the Almighty in the matter of our salvation, he should be at least infallibly certain in his selection, lest -as Peter Dens suggests -he or she "should be invoked as a Saint who is associated with the damned in hell." Nevertheless, his infallibility has been at fault in several well-established instances. Dr. Wordsworth has edited and published a lately discovered and undoubtedly genuine work by Hippolytus, which has proved that Saint Zephyrinus, who was Bishop of Rome, A.D. 201, and was canonised, and whose festival is appointed for the 26th August; and Saint Callistus, A.D. 219, his successor, also canonised, and whose festival is appointed for the 14th October, had both lapsed into heresy on a primary article of Christian faith, and which heresy they strenuously maintained. And Douglas, in his "Criterion of Miracles," has given us other similar instances of heretics being canonised. Among others he names Theodotus, an Arian, whose festival is fixed for 2nd November; || Paphnutius, a

<sup>\*</sup> Cassander. Consult p. 911; Paris, 1616. † Ferraris, as above. Sec. xix. ‡ "Cérémonies et Coutumes Religieuses." Tom. ii. p. 143; Amsterdam, 1723.

<sup>§ &</sup>quot;Eccl. Hist." Cent. x. c. vi. p. 193. Vol. ii. Dublin, 1724.

| For Theodotus' heresy, see Mosheim's "Eccl. Hist" Cent. ii. P. 2, §xxi. ch. v. sec. xxi.; and in Newman's "Arians," ch. i. sec. iv.; Eusebius in

Milesian heretic, 18th September; and Felix a schismatic, on the 29th July; and we know that Saint Cyprian, Bishop and martyr, whose festival is celebrated on the 26th October, held according to Romish notions, heretical views on Baptism, and was declared by Pope Stephen to be a false Christ and false Apostle and Anti-Christ. We have already had some instances of fictitious Saints arising out of blunders in words: how many others there may be can only be presumed.

I cannot pass over the notable fact that in all the old Liturgies we find prayers for the Blessed Virgin Mary. I have utterly failed to discover when the suffrages of the Church were exercised in her behalf, declaring her to belong to a happier order—in other

words canonised!

The process of canonisation is a commercial transaction, a business of itself, which brings thousands of pounds to the Papal treasury.\* The payment is made by the nation or "Order" that desires to have the canonised individual as a patron Saint, or one taken from their The Redemptorist Fathers are said to have paid smartly for the honour of their founder, Liguori, being introduced to and numbered among the Choir of Saints in Heaven.

In looking over the Roman martyrology it is impossible not to be struck with the prodigious number of

his "Eccl. Hist.," v. 28, mentions the excommunication of Theodotus by

his "Eccl. Hist.," v. 28, mentions the excommunication of Theodotus by Victor. For particulars of Felix II. see Comber in "Gibson's Preservative," vol. xv. pp. 193, 195, 203, 231, &c. London, 1850.

\* L. Desanctis (Roma Papale, Conclus.; p. 540) says that a Beatification costs 40,000 scudi, a canonisation 100,000. A scudo equals about 4s. According to Guntherode, the Jesuits paid 100,000 gold florins to the Papal Exchequer for the canonisation of Loyola. See Griesenger's "Mysteries of the Vatican." Vol. i. p. 121. London, 1864. The canonisation of St. Bernardine of Sienna cost 25,000 ducats of gold; St. Bonaventura, 27,000; that of St. Francis of Paola cost 70,000 scudi; St. Francis of Sales, 31,900 scudi: averaging from £10,000 to £12,000! a prodigious sum in those days. See Seymour's "Evenings with the Romanists." p. 204. London, 1854. Fabulous sums are stated to have been paid yearly by Spain for canonisations. (S. Priest's "Chute des Jésuites," p. 356.)

Saints promoted by John XXII.; and when we consider that he publicly taught that there was no beatific vision till after the general resurrection, we may think it extremely preposterous that he should make any Saints at all. But when we learn that twenty-five millions of florins were found in his coffers at his decease we must confess, in that felicitous phrase with which Mr. Charles Butler smooths over the fantastic claims of the Popes to universal monarchy, that worldly wisdom cannot condemn him. The fees of all sorts have been considerably raised since the days of Pope John, and were so exorbitant in the seventeenth century that a relation of Cardinal Borromeo, a Saint of Paul V.'s manufacture, pathetically entreated his children "that they would content themselves with being honest men, and never think of becoming saints; as the canonisation of their cousin had proved a most ruinous concern, and his rage for working miracles, instead of being any benefit to his kindred, had well nigh reduced them all to beggary."\*

The proceedings are protracted for years: Dr. Milner† tells us "so far from being precipitate, it employs the Court of Rome whole years to come to a decision on a few cases, respecting each Saint." The process to canonise Xavier took seventy years; and it took eighty years, and the aggregate wisdom of nine Popes, to arrive at a decision in the case of Maria à Jesu de Agreda. It is somewhat remarkable that in their infallible wisdom Popes do not arrive at a more speedy decision; but then the officials engaged in the transaction would be mulcted of their fees, hence the necessity of making some show for the money. Salvation is not to be had "without money and without price."

But these Saints are made practically available in a variety of ways, independent of national patron Saints,

<sup>\*</sup> Southey's "Vindiciæ Eccles. Anglicanæ." † "End of Religious Controversy." Letter xxiv.

such as St. George of England, St. Patrick of Ireland, St. Andrew of Scotland, St. Denis of France,\* &c., &c

Under different circumstances different Saints are invoked. Peculiar Saints have, according to Romanists, to use Dr. Milner's own words, in his "End of Religious Controversy," peculiar "virtues and excellences which have been bestowed upon them by God." Thus, for instance, St. Anthony the abbot, secures his votaries from fire; and St. Anthony of Padua, is the refuge of the timid in times of thunder and war; St. Blase cures disorders of the throat; St. Genow, the gout; St. Lucia heals all diseases of the eyes; St. Nicholas is the patron of young women who desire to be married; St. Ramon is their powerful protector during pregnancy; and St. Lazarus assists them when in labour; St. Polonia preserves the teeth; St. Domingo cures the fever; and St. Roque is the Saint invoked under apprehensions of And thus in all diseases, under every the plague. pressure of affliction, some Saint is accessible by prayer, whose peculiar province it is, to relieve the object of distress.+

Romanism has been termed not inaptly "baptised Paganism;" there is a remarkable similarity between modern Romanism and Paganism. The parallel is to be traced here also with respect to their *Dii minores*. Pagans assigned to each of their gods the power of curing peculiar diseases; they prayed to *Apollo* against the plague; to *Hercules* against epilepsy or fits; to *Juno* and *Lucina* in times of pregnancy.

<sup>\*</sup> It is rather hard on our Gallic neighbours, that they cannot distinctly state who is their Patron Saint, and therefore cannot address their prayers to him with any comfortable certainty. Some boldly claim St. Denys, the Areopagite; others, more modest, are content with Denys, Archbishop of Paris; others roll them both into one. See Mosheim's "Eccl. Hist." Cent. ix. part ii. chap. iii. sec. xii. vol. ii. p. 331. London, 1825.

† See, for further information, Brand's "Popular Antiquities." Sess. 29. vol. i. pp. 196-7. Ed. 1841. Cramp's "Text Book of Popery," p. 398. London, 1851. "Historia Imaginum," autore Jo. Molano, pp. 532 and 504-5. Ed. Lovanii, 1771. Supplement to "Gibson's Preservative," p. 181, vol. viii. London, 1850.

The Christian Father Arnobius (Cont. Gent., 1-3) formerly taxed the Pagans for forging themselves gods —the one a carpenter, others drapers, others mariners, fiddlers, cowkeepers; and to each was assigned a particular occupation. The orators and poets worshipped Apollo, Minerva, and the Muses; the physicians Æsculapius, the soldiers Mars, the blacksmiths Vulcan, the hunters Diana.\*

St. Augustine twrote a whole chapter on the employments men had been pleased to assign their gods, which he thought the most ridiculous thing imaginable. "They cut out," he says, "to every god his task, and following that distribution, they tell you, you must direct your prayers to each of them according to his office; does not that look more like the buffoonery of a stage than the majesty of God?" Whatever the absurdity be, the Church of Rome has not scrupled to do the like, assigning to every Saint his office; every one choosing for his patron him whom he believes to preside over his trade or profession, and to whom he The cobbler and the journeyflies in times of trouble. man shoemaker have St. Crispin; the tanner has St. Clement; the sailor St. Nicholas, and the printer St. John or Daniel, or St. Luke, or St. Jerome, or St. Augustine, according to the quarter of Europe in which he dwells, though Moses is considered most appropriate. St. Andrew and St. Joseph are the patron saints of carpenters; St. Anthony of swineherds and grocers; St. Blaise of woolcombers; St. Catherine of spinners; St. Cloud of nailsmiths; St. Eloy of blacksmiths, farriers, and goldsmiths; St. Euloge (who is probably the same with St. Eloy) of smiths, though some say of jockeys; St. Florian of mercers; St. Francis of butchers; St. George of clothiers; St. Ann and St. Goodman of tailors, sometimes called St. Gutman; St. Gore, also called St.

<sup>\*</sup> See "Roma Antiqua et Recens," by James du Pré. London, 1850. Cap. viii. p. 181. † 'De Civit. Dei." Lib. i. c. 5.

Goarin, with the devil on his shoulders and a pot in his hand, of potters; St. Hilary of coopers; St. John Port Latin of booksellers; St. Josse and St. Urban of ploughmen; St. Leodagar of drapers; St. Leonard of locksmiths as well as captives; St. Lewis of periwig-makers; St. Martin of master shoemakers; St. Nicholas of parish clerks, and also of butchers as well as sailors; St. Peter of fishmongers; St. Sebastian of pinmakers, on account of being stuck with arrows; St. Severus of fullers; St. Stephen of weavers; St. Tibba of falconers; St. Wilfred, St. Hubert, also St. Honor or Honoré, of bakers; St. William of hatmakers; St. Windeline of shepherds; and St. Gertrude is pleased to condescend so far as to be the friend of ratcatchers.

But of all the Saints, REGINA MARIA reigns paramount as "Queen of Heaven." Pope Gregory XVI. the late Pope's predecessor, claimed her as a patroness of peculiar worth. He showed his signal attachment to her in his Encyclical letter addressed to the Prelates of the Romish Church in 1832 shortly after his assumption of the pontifical dignity. In the beginning of this letter his Holiness observes:—

"We select for the date of our letter the most joyful day (August 15), on which we celebrate the solemn festival of the most Blessed Virgin's triumphant assumption in Heaven, that she, who has been through every great calamity our patroness and protectress, may watch over us writing to you, and lead our mind by her heavenly influence to those counsels which may prove most salutary to Christ's flock."\*

The closing paragraph contains the following sentence:—

"But that all may have a successful and happy issue, let us raise our eyes to the most Blessed Virgin Mary, who alone destroys heresies, who is our greatest hope—yea, the entire ground of our hope. May she exert her patronage to draw down an efficacious blessing on our

<sup>\*</sup> The Laity' Directory for 1833.

desires, our plans, and our proceedings, in the present straightened condition of the Lord's flock!"

It is the sayings and doings of these highly-favoured individuals, I am now about to note as recorded in the Roman Breviary.

While, however, Priests themselves are bound hand and foot, and lie prostrate victims at the wheels of this ecclesiastical Romish Juggernaut—the legends of the Canonised Saints of the Breviary—the Laity appear to have an option left to them of belief, or otherwise, in the canonised, or in their alleged miraculous powers. This theory is maintained by Veron, and other writers, who, when it suits the convenience of times and circumstances, are put forward to soften down or explain away the eccentricities or extravagances of Romanism Veron in his "Rule of Catholic Faith," proper. says :-

## The Italics are as in the Original:

"The canonisation of the Saints is no article of faith; in other words, it is no article of our faith that the Saints whom we invoke—for instance, St. Lawrence, St. Vincent, Gervase, St. Blase, St. Chrysostom, Ambrose, Dominic, &c.—are really Saints and in the number of the blessed. There is an exception, of course, to be made to what is here said in favour of those who have been pronounced to have been Saints by the Holy Scriptures—as St. Stephen, who is said in the sacred text to have slept in the Lord. This is proved:-

"1.—From the silence of our Creed and of the Council of Trent.

<sup>\* &</sup>quot;The Rule of Catholic Faith; or the Principles and Doctrines of the Catholic Church, discriminating from the opinions of Schools and from popular errors and misstatements." Translated by Rev. J. Waterworth, 1833; pp. 84, 85. The translator, in his preface, states that "the authority of the following treatise of Veron is well known and universally acknowledged." And it was cited by Dr. Murray, in his examination before a Committee of the House of Commons, "On the State of Ireland," as one of the books in which is "found the most authentic exposition of the Catholic Church."

"2.—It is clear that there is no evidence to prove, either from the written or unwritten word of God, that these persons were Saints, as they were all born long after the sacred writings were penned, and the

apostolic traditions delivered.

"3.—Besides, it is not even an article of our faith that such men were ever in existence, and, therefore, much less are we bound to believe that they really lived saintly lives or were afterwards canonised. All these are undoubtedly mere questions of fact and not of

"4.—Miracles performed during their lifetime or after their death, of which we find numerous instances recorded in the lives of the Saints, are the chief cause of their canonisation; but as all these miracles have been performed since the time of the Apostles, as not one of them is recorded in the sacred writings, and consequently not one of them is of faith, how should a canonisation grounded upon them, a judgment of the Church as to their sanctity, be an article of Catholic faith?"

## Veron continues to tell us:—

"No Bulls, therefore, of their canonisation, though they generally emanate from the Pope, as they merely contain a question of fact, declaring that such a one is a Saint, are anywise matters of Catholic belief. I may again observe, that neither the Pope, nor even a General Council is guided infallibly in the canonisation of a Saint. The proof of this may be easily drawn from a principle which I laid down in our general rule of faith; namely, that all Catholics are agreed that the Pope\* even in a General Council may err on mere matters of fact; which, as such, depend principally if

<sup>\*</sup> But what appears to be a strange contradiction, Cardinal Bellamine, the great Roman controversial champion, lays it down in his "Church Triumphant," that in the act of canonisation the Pope is infallible.—Vol. ii. p. 871. Cologne, 1617.

not wholly on the means of information and the testimony of individuals."

Why all this is not applicable to Priests also is difficult to understand, for they are personally bound by their office, whether they believe or not, to read the appointed portions of the Breviary under the penalties already enumerated—a degrading alternative which must make Priests either scoffing infidels or credulous bigots.

The process of Canonisation is perpetuated even to the present day. We have now three further individuals who are to be presented as candidates for *Beatification*, the first step to Canonisation. In the *Univers* of the 19th May, 1877 (page 2, col. 4), we read that—

"The Cardinal Archbishop of Paris has issued a pastoral letter requesting the faithful of his diocese to forward all writings and documents belonging to or concerning three persons, the process of whose beatification is now progressing. These three persons are Sister Theresa de Saint Augustine, a Carmelite nun of St. Denis, previously known under the name of Madame Louise de She was a daughter of the unfortunate Louis Her death occurred September 25th, 1786. second candidate for beatification is Father Mary Paul Francis Liberman, founder of the Congregations of the Holy Ghost and of the Sacred Heart of Mary. He died February 2nd, 1852. The third is Madame Madeline Sophia Barat, foundress of the order of Ladies of the Sacred Heart. She departed this life May 25th, 1865. Sister Augustine and Father Liberman are already honoured by the title of Venerable."

The process of Beatification in the Romish Church is the act by which the Pope declares a person blessed or happy after death. Beatification differs from Canonisation. In the former the Pope does not act as a judge in determining the state of the beatified, but only grants a privilege to certain persons to honour him by a certain religious worship, without incurring the penalty of superstitious worshippers. In Canonisation, the Pope professes to speak as a judge, and determines, ex cathedrá, the state of the canonised. Beatification is the first step towards Canonisation, or raising any one to the honoured dignity of a Saint. The theory is, that no person can be beatified till fifty years after his or her All certificates or attestations of virtues and miracles, the necessary qualifications for saintship, are professed to be critically examined by the Congregation of Rites. This examination continues for several years, after which the Pope decrees the beatification. corpse and relics of the future Saint are from thenceforth exposed to the veneration of all good Christians, his images are crowned with rays, and a particular office is set apart for him, but his body and relics are not carried in procession: Indulgences likewise and remissions of sins are granted on the day of his beatification, which, though not so pompous as that of canonisation, is, however, very splendid.\*

But let me pass on to the immediate object of this treatise on the Breviary—namely, to review the miraculous deeds effected by and through the Papal army of Saints, which I propose to classify under different heads. I shall endeavour to avoid all needless comments of my own, and reproduce the narrative by giving a strictly literal translation, which I shall set out in inverted commas.

It is a sore subject with Romanists, but that is not our fault. The mill-stone is round their neck, and they cannot shake it off. Their only course is to follow the example of Dr. Newman, and boldly accept the whole on the infallible authority of their Popes. I see no other possible means of escape.

I have said that the Breviary is divided into four parts or portions—one for each season. My references, at the end of each extract are to the edition above referred to—"Lisbon, 1786." W. will stand for "Win-

<sup>\*</sup> See Hook's "Church Dictionary," and "Encyclopædia Britannica."

ter" portion; S. for the "Spring;" A. for the "Autumn;" and Sr. for the "Summer" portions; the figures refer to the pages in that edition where the extracts are found.

The marginal dates give the periods of celebration of the respective festivals, and will assist the reader to other editions of the Breviary. The absence of a date indicates that that particular Saint has been omitted from more modern editions, probably to make room for more recent or more popular Saints.

I propose to commence with a few extracts showing that most of these Saints were infant prodigies. And I may mention, by the way, that a very large proportion of the Saints are said to have been born of "illustrious parents."

- 6 Dec.—Of Nicholas of Patara, it is said that "his parents obtained from God by their prayers, that his sanctity when a man should be exceedingly great. This was already apparent from his cradle, for when an infant, though in other days he was frequent in sucking the milk of his nurse, he only sucked once on Wednesday and Friday, and that in the evening; which practice of fasting he always observed for the rest of his life."\* W. 487.
- 7 Dec.—Ambrose, Bishop of Milan; when an infant, "a swarm of bees settled in his mouth, which circumstance foreshadowed the Divine eloquence of the man." W. 490.
- 31 Jan.—A similar visitation was accorded to *Peter Nolascus*, "the presage of whose virtue was, that when he was yet an infant crying in his cradle, a swarm of bees flew to him, and built a honeycomb in his right hand." W. 615.
  - 23 Feb.—St. Peter Damian, "when a child, being

<sup>\*</sup>This is equalled by the story related in the "Legenda Aurea" (fol. 6, ed. 1498), of St. Catherine of Sweden, who gave an early pledge of her future chastity by refusing, with tears, to suck the breasts of immodest women.

bereaved of his parents, experienced a severe thraldom under the tutelage of his brother. Even then he gave a most laudable pattern of religion towards God, and piety towards his father. For happening to find a piece of money, instead of laying it out for the relief of his own want and hunger, he bestowed it on a priest to offer the Divine sacrifice for his father's expiation."

20 Jan.—Gundisalvus, "the illustrious minor of itinerant anchorites and preachers, from his very baptism, and while yet a little infant, gave indications of his devotion to the image of Christ, the Mother of God,

and the Saints." W. 607.

27 May.—Mary Magdalene de Pazzi "learned to pray before she could speak." "She abhorred nearly from her birth all kinds of vanity."\* S. 742.

- 4 Feb.—Andrew of Florence was "dedicated to the blessed Virgin; but what he should become was shown by Divine presage before his birth; for his mother, when pregnant, thought in a dream that she had brought forth a wolf, which, going to the Church of the Carmelites, was instantly changed into a lamb at the very threshold of the temple." And this lamb became the Saint. When grown up he was elected a Bishop, "of which office esteeming himself unworthy, he con-
- \* Of this lady it is related, "that she so hung upon the nod of her superiors, that she would not do even the things commanded her by God in her ecstacies, until she had their consent." We have another case where it is taught that the confessor or superior is to be obeyed even in opposition to God, who is brought to approve of this rebellion. Dr. Wiseman, in his "Lives of St. Alphonsus, Liguori, and other Saints," London, 1846, pp. 258-9, relates of Veronica, that she received a direct injunction from God to "fast for three whole years on nothing but bread and water; but the Almighty wishing, at the same time, to put her obedience to her superiors to the test, caused them all to refuse her their permission, without which she could not put the Divine command in practice, and although he (God) continued to repeat his command, and even to reproach her for not fulfilling it, and although her stomach rejected every other food but bread, yet her superiors obstinately refused to accede to her petition.

  . . . At length, after she had undergone the severest torments from the refusal of her superiors . . . . at not being able to comply with the will of God, from March to September, God was pleased to support her by milk, miraculously supplied in the same manner as is related of other holy virgins."

cealed himself for a long time, until at length being wonderfully betrayed by the voice of a child miraculously speaking, and being found outside the city, he undertook the bishopric lest he should oppose the Divine will." W. 628.

16 May.—"John of Nepomuci, was born of parents advanced in age, not without presage of his future sanctity, flames miraculously shining over the house as he was born into the world. When the infant had fallen into a heavy sickness, by the aid of the blessed Virgin, to whom his parents ascribed their son when they received him, he escaped safe from the danger to his life." S. 720.

Rita of Umbria "exhibited illustrious proofs of virtue from her infancy, for rejecting childish amusements and trifling employments, she wonderfully delighted in solitude and prayer. She resolved to dedicate to God her virginity for twelve years." She was afterwards married, and notwithstanding was "miraculously brought into a convent, where she was graciously received by the virgins, who were moved by the miracle." W. 735.

21 June.—St. Aloysius of Gonzaga, "at the age of nine vowed perpetual virginity, before the altar of the Blessed Virgin—and this he kept by the signal favour of God without being tempted in any conflict of mind or body"—but then he so guarded himself, and "his senses, and especially his eyes, he so restrained—that he did not allow them even to look at the face of his mother."

In the Bull of Canonisation of Francis de Sales we are told, that "as a child he showed none of the traits of childhood," and in his eulogy by Father Morel that "he manifested in the cradle such chaste modesty as to shrink from the caresses of his nurse, and hardly permitted her to kiss him." \*

<sup>\*</sup> The "Canonisation de St. Fr. de Sales, en xvi. Discourses." Grenoble, 1665. The reader is here referred to an admirable article on this Saint, entitled "Two Sides to a Saint," in the September, 1878, number of Macmillan's Magazine, which will amply repay the perusal.

25 May.—Pope Gregory VII.—"When a little boy, not yet taught his letters, he was playing at the feet of a carpenter planing timber; he is said to have formed by chance, the Lord guiding the hand of the child, from even the shavings thrown aside, those elements of the oracles of David 'He shall have dominion over the sea,' by which it might be signified that his authority would be the greatest in the world." S. 737.

27 May.—Mary Magdalen of Florence "almost from her cradle entered on the path of perfection. When ten years of age she vowed perpetual virginity, and assuming the habit of the order of Carmelites, in the convent of St. Mary of Angels, she exhibited herself as the example of all virtues. She was so chaste that whatsoever could harm purity she was ignorant of.\* When five years of age, at the command of God, she lived upon bread and water only, except on Sundays, on which she lived on Lent bread." S. 743.

23 Aug.—Philip of Florence, "even from his cradle, gave indication of his future sanctity, for having scarcely entered upon his fifth month, he wonderfully spoke, and exhorted his mother to give alms to the servants of the Mother of God." S. 753.

30 Aug.—Rose of Lima "from her very cradle shone forth with signs of future sanctity, for the face of the infant being miraculously transfigured into the appearance of a rose gave rise to this name."—"She made a vow of perpetual virginity when five years of age. She privately cut off the hair of her head, lest she should be compelled to marriage by her parents." A. 773.

compelled to marriage by her parents." A. 773.

4 Sept.—Rose of Viterbo "shone forth with every virtue, having become mistress of perfection when she had scarcely learned to speak. Hating the vanities of

<sup>\*</sup>We have another example of purity. Juliana of Florence was "so pure in mind, and so free from all, even the slightest blemish, that she never in the whole course of her life lifted her eyes on the face of man." She would have been a fitting wife to St. Aloysius above mentioned, they might have lived together for years and not known each other by sight, such was their modesty.

the world, afflicting her little body with coarse clothing, nakedness of feet, haircloth, fasting and other austerities, she constantly gave herself up to Divine contem-But God was pleased that this extraordinary sanctity should be attested by a remarkable miracle, for while yet a little girl she recalled to life her aunt who had been dead." This was the young lady who, stealing bread for the poor, was saved from detection by the bread turning into roses! "When she had completed her seventh year, burning with a desire for solitude she made choice of a narrow cell of her own house, in which she shut herself up, as in a voluntary prison, and ardently applied herself to prayer, and the castigation of her body, &c. When ten years old, being inspired of God, by her pious exhortations and powerful arguments, she brought back many heretics to the faith, and to the obedience of the Roman Pontiff." A. 347.

8 Oct.—But perhaps the most astonishing act of precocity was exhibited in the case of *St. Bridget*, who, while yet in her mother's womb, saved her from shipwreck!

It must require a pretty considerable degree of faith to be an honest Roman Priest!

The reader will possibly put all these down as antiquated fables narrated by Priests of "the dark ages;" we may, therefore, with profit, add one of many similar examples of infantile holy precocity from a contemporary biographer. Dr. Wiseman in his Lives of the Saints,\* tells of St. Veronica: "When she was about four years of age . . . . once when a pilgrim begged alms, not knowing what else to give, she took off one of the new shoes she had just put on, and gave it to him. He told her, it would be of no service to him without the other; and in the same spirit she gave him that likewise. A two-fold prodigy showed that this act was pleasing to God; for the second shoe having stuck fast on the arch over the doorway, the pilgrim rose to more than human height to reach it; and Our Lady \* London, 1846; p. 227.

appeared soon after to her, with the shoes in her hand, shining with rich jewels, and told her, that in the person of the pilgrim she had received them, and her divine Son had adorned them in that manner."

Passing on to Saints of more mature age. A favourite pastime seems to have been to make themselves as unhappy, uncomfortable—in fact, as miserable as possible, afflicting the body with excruciating tortures, leaving us to believe that the Almighty takes pleasure in these macerations of the body, and that his wrath is thereby propitiated. Indeed, from the unctuous way in which the sufferings are related, one must conclude that it was a favourite and playful pastime of these Saints to torture their bodies in order to propitiate, we must presume, their God; and a savage delight seems to be exhibited in the narration of their sufferings.

- 22 Feb.—Peter Damian is said to have "promoted the custom of self inflicting of scourgings for the expiation of committed sins." "He excelled in macerations of the body as an example of approved holiness."
- 3 Dec.—Francis Xavier seems "to have earned the great privilege" of being lifted in the air in his ecstatic moments, "by the great torture of his body." "He denied himself the use not only of meat and wine, but also of wheaten bread, being accustomed to live upon the commonest food; he abstained altogether from every nourishment for two and frequently for three days. He so lashed himself with iron scourges that he was frequently all wet from the copious streams of blood. He allowed himself as little sleep as possible, lying on the ground." As a penance in his missionary work in India, he "traversed innumerable provinces—often barefoot." W. 479.
- 19 Feb.—Canute the Dane "punished his body with fastings, haircloths and scourges." W. 570.
  - 4 Feb.—Andrew of Florence "was worn out by con-

tinual labours and voluntary mortifications of his flesh." W. 629.

21 Mar.—Benedict of Nursia suffering under "the burning torches of lust which were placed before his eyes by the devil, rolled himself in thorns, until his body being lacerated, the sense of passion was kept down

by pain." S. 571.

15 Oct.—Theresa the Virgin Martyr "in perpetual tears used to weep over the darkness of infidels and heretics; and to appease the wrath of the Divine vengeance used to dedicate to God for their salvation the voluntary torturings of her body." We are informed in Lesson VI. that "the Lord so liberally enriched her with the Divine Graces, that many a time did she cry out entreating that a limit might be put to the Divine favours towards her; and that the remembrance of her faults might not be blotted out with so quick a forgiveness."

We cannot omit to note here a formidable rival, in St. Joseph of the Cross, as narrated by Dr. Wiseman "He made it a rule to in his Lives of the Saints: + look none whomsoever in the face . . . He would not permit himself the liberty of lifting his eyes to the roof of his cell . . . He would not even smell a flower . . . Bare headed in all seasons; he wore under his rough and heavy habit divers hair shirts and chains, which he was careful to vary to keep the sense of torment ever fresh. Besides he used the discipline [scourge] to a severe degree; and when at the age of forty, his superiors obliged him to wear sandals, he placed between them and his feet a quantity of small nails; but the most tremendous instrument of torture, which he devised against himself, was a cross about a foot in length, set with rows of sharp nails, which he fastened tight over his shoulders, so as to open there a wound which never afterwards closed. Another similar, but smaller cross he wore attached to his breast. But his abridgment of sleep was truly wonderful, and

<sup>\* &</sup>quot;Lives of St. Alphonsus, Liguori," &c. Dolman, London, 1846; p. 147-8.

he never took it save seated on the ground, or cramped up in his little bed, often with his head leaning against a piece of wood jutting from the wall. No less singular was his abstinence. For the last thirty years of his life, he entirely overcame that most insatiable of wants, thirst, absolutely abstaining not merely from wine and water, but from every liquid whatsoever." When Dr. Wiseman solemnly recorded all this, did he really believe it to be true? Or that God was pleased or propitiated by such heathenish barbarities? We are told in controversy that we are not called upon to believe such narratives. Did Dr. Wiseman believe them? Do Priests believe them? Are they proposed to us as facts or not?

30 Apr.—Of Catherine of Siena we are informed "her abstinence was extreme, and the austerity of her life wonderful. She was discovered once to have continued the fast from Ash Wednesday to the Ascension of Our Lord, being content with the communion of the Eucharist alone." That is nearly three months; and as the wine is not given she must have lived all that time, if we believe the Breviary, without liquid! And although "She was tormented very frequently with devils, and harassed by many molestations," yet, as regards, others "she possessed a sway over sicknesses and fevers in the name of Christ, and compelled devils to depart from bodies which were possessed." S. 649.

1 May.—James, the Lord's Brother,\* "from his infancy drank neither wine nor strong drinks; he abstained from flesh, he was never shorn; he used neither perfume nor bath." "His constancy in praying caused so hard a skin to grow upon his knees, that for hardness it might be compared to the hide of a camel." James must have died in the odour of sanctity! S. 668.

Rita of Umbria, though not a Virgin, was miracu-

<sup>\*</sup> James, the Lord's brother. This is another son of Mary, the wife of Joseph. We read, as a fact, in the New Testament, that there were other children of this marriage—Matt. i. 25, xiii. 55, 56; Mark vi. 3; Gal. i. 19. But in the canonisation of "James, the Lord's brother," the theory of Mary being "ever a Virgin," is rather perplexing.

lously brought to a convent, "where, keeping her body in subjection by watchings, with the haircloth and thorns which she had woven into her shift, and with constant stripes, she took food once in the day, being content with only bread and water; she exhibited a signal example of obedience, when at the order of Antistia she hesitated not to water dry timber—she was continually engaged in prayer, and she meditated on the passion of Christ from midnight to sunrise, with such ardour of mind, and such profusion of tears, that she seemed to be almost wasted away by reason of her great grief. On a certain day, while she was more earnestly praying to the image of Christ hanging from the cross, a thorn from the crown of the crucifix was so struck through her forehead, that she suffered an incurable wound till her death, from which, in addition to her keenest sense of pain, a foul corruption issued. whence, lest it should excite disgust in her sisters, she lived a recluse with God." One would have thought that the moral of this little episode would be—Don't pray to a crucifix again! We are told, however, notwithstanding the incurable nature of the wound, that "in the secular year, being forbidden by Antistia to go to Rome with the other sisters, on account of the ulcer, she grew well on a sudden, on wiping the wound, which however upon her return broke out again. After some years, being attacked with a heavy sickness, she bore it most patiently for four years, at which time a blooming rose from a small garden, in a very rough winter, and two very fresh figs were brought to her." For all this endurance she was rewarded at her death, when "she heard Christ the Lord, together with the Blessed Virgin, calling her to the Kingdom of Heaven." S. 735.

19 Oct.—Peter of Alcantara "brought his body down to obedience by perpetual watchings, fastings, scourgings, cold, nakedness, and all kinds of asperities-with which (body) he had made a bargain that he would never give it any rest in this world."

26 May.—"Such was the abstinence" of *Philip of Neri* "that he often remained three days fasting, intent upon watching and prayer. He was in the habit of passing the whole night in the contemplation of heavenly

things at the cemetery of Calixtus." S. 740.

27 May.—Mary Magdalene of Florence "tortured her body with haircloth, stripes, cold, want, watchings, nakedness, and every kind of punishment. She burned with such fire of Divine love that, unable to bear it, she was compelled to cool her breast by pouring water on it. She was remarkably famous for her charity towards the poor, for she often spent sleepless nights occupied in discharging the offices of the sisters, or in attending the sick, whose ulcers she sometimes healed by licking them." As a reward for these exceptional virtues "her body to this day is preserved uncorrupted." S. 743.

19 June.—A similar feat was performed by Juliana of Falconeris. "She very often spent whole days in ecstacy; . . . and in attending the sick she used at times to suck with her mouth the corrupt matter and gore oozing from their ulcers, and thus restore them to health. Her body she was accustomed to waste with scourgings, whips of knotted cords, iron girdles, watchings, and sleeping on the bare ground."\*

8 July.—Elizabeth, Queen of Portugal, "by kissing the horrible ulcer of a poor woman, suddenly

cured it."

30 Aug.—Rose of Lima, "addicted to fasting beyond

<sup>\*</sup> A strange story is related of this young lady. She was nearly wasted to death by her austerities, so that she could scarcely retain anything on her stomach, and therefore out of reverence due to the sacrament she absented herself from the Lord's table. She entreated, however, the Priest to bring her "Divine bread," which she could not take with her mouth, and apply it outwardly to her heart. The Priest complied, and wonderful to tell, at the same moment of time the Divine bread vanished, and she expired with a serene and smiling mien. The virgin's body was laid out according to custom, and then upon her left side was found imprinted, as if with a seal, into her flesh, the figure of the host, representing the image of Christ crucified.

human custom, spent entire Lents abstaining from bread, and subsisting on only five little pippins of citron daily." Sr. 773.

17 Mar.—I refrain from citing more of such cases, to note one of a different stamp, and our hero in this instance is St. Patrick of Ireland. The activity of this gentleman in prayer and gymnastic exercises was really miraculous in itself, let alone the spiritual treadmill he "Having been appointed to feed was always working. flocks he gave proof of his future sanctity; for being filled with the spirit of faith, and of Divine fear and love, he rose with activity before day—through snow and frost and rain—to pour forth prayers to God, being accustomed to pray 100 times through the day and 100 times in the night." All this was when a boy. he was made Bishop of Armagh we are told:-" Besides his daily care of the Church"—here we may wonder where he found time to look after the Church— "he never relaxed his unwearied soul from prayer, for they say that he was accustomed to recite daily the whole Psalter, together with the Canticles and hymns, and 200 prayers; that every day he worshipped God 300 times on bended knees, and in every canonical hour of the day fortified himself 100 times with the sign of the Distributing the night into three parts, he spent the first part in running over 100 psalms and 200 genuflexions; the second, in going through the remaining fifty psalms, immersed in cold water, and with his heart, eyes and hands raised towards Heaven; but the third part he gave to light slumber stretched upon the bare stone." S. 547.

What a busy man this must have been, presuming he could cram into four-and-twenty hours all this gabbling, perpetual motion with knee and arm exercise, and plunging in and out of cold water. Reading the daily appointed portion of the Breviary, compared to St. Patrick's performance, sinks into insignificance. We might, if we were curious, count how many words were uttered

in a minute, but we have no time to tarry: so we proceed on to our next subject.

The power of endurance of some of these so-called

martyrs is something wonderful.

26 May.—Philip of Neri is said to have been "so smitten with the love of God, that he continually languished, and his heart boiled with such ardour that, when it could not be contained within its own boundaries, the Lord wonderfully enlarged his breast by breaking and elevating two of his ribs." S. 740.

It is related of this unhappy individual that his charity so used to raise the temperature of his blood, that it obliged him to break out from his cell, and run

distracted into the fields!

19 Oct.—Philip of Neri's remedy corresponds with that of *Peter of Alcantara*, of whom we are told that "the love of God and his neighbour was so largely shed abroad in his heart, and at times excited in it such burning, that he used to be compelled to rush out into the open fields, and temper, with the coldness of the air, the scorching heat he felt within." A. 498.

25 May.—These two have a rival in Mary Magdalene of Pazzi:—"She burned with so great a heat of Divine love, that she would at times exclaim, 'O love! I can bear thee no longer;' and she used to be forced to cool her bosom with a copious sprinkling of water." S. 742.

30 Jan.—Martina, Virgin and Martyr, whose feast is celebrated on the 30th January, is said to have been condemned under the Emperor Alexander, for refusing to worship false gods. "She was scourged again and again, torn with hooks, with iron claws, with pieces of broken pottery; then cut limb from limb with most sharp knives; bathed with fat boiling oil, and at length condemned to the wild beasts in the amphitheatre; from all which coming out by the Divine power unhurt, she is cast into a burning funeral pile; and from this also she is preserved by Divine favour. At her prayers were now earthquakes, now lightnings shot from the thunder-

ing Heaven, and the temples of the gods fell to the ground, and the idol statues were consumed. At times from her wounds gushed forth milk, mingled with blood; and a brilliancy most resplendent, and an odour most sweet, emanated from her body. At times the court of Heaven, with the dwellers on high, were seen around her seat, singing divine lauds."

But a peculiarity in the case of many of these martyrs is, that they survive most frightful tortures which would dispatch a heretic, but which fail of their effect on these martyrs, who, strange to say, are easily put to death by simple means. Of Lucia, a virgin of Syracuse (13 Dec.), the same lady who was commanded by Paschasius—remark, the Breviary is always precise in giving a name, but without a date—"to be dragged to a brothel to be violated, when it was divinely contrived that she should remain so fixed that she could in no way be stirred." The old Roman Breviaries are a little more elaborate. We were in these informed that: -"The Holy Spirit fixed her with such a weight, that when a multitude of persons endeavoured to thrust her forward, they could not so much as stir They then tied ropes to her hands and her feet, and strove to draw her by pulling all together, but she remained as immovable as a mountain. Then the magicians and soothsayers tried their skill upon her, but all in vain. After this, they brought a great many pairs of oxen, which, with all their drawing, were unable to make her stir." Were the correctors of the old Breviary staggered at this notable instance of vis inertia, that they considered the fact too holy to be They simply record as a fact that "no handed down? violence could remove her from the place." We are then told that "the Prefect commanded a fire to be kindled around her after she had been besmeared with pitch, rosin and boiling oil; but when the flames did not even hurt her, her throat was pierced through with a sword, after she had been excruciated with many

torments." That simple process at once dispatched her.

Otho, Bernard, Peter, Accursius, and others were "dragged with ropes, and their bodies thrown into a fire, but the fire spared them." W. 557.

18 Jan.—Prisca, a Roman Virgin, aged thirteen, who was spared by a pious lion, "after being tortured without food for three days in a dungeon, is suspended on the rack, and her flesh being torn from her bones with iron hoops, she is thrown into a funeral pile, from whence she also wonderfully escaped unhurt." She did not, however, escape death, for finally her head was cut off. W. 567.

22 Jan.—Vincentius of Spain was placed upon a gridiron with burning coals put under it, and his flesh torn off with iron spikes, and burned with red-hot plates of iron." Far, however, from these tortures killing this Saint, we are told that "he is again thrown into a prison strewn over with potsherds, that his naked body—oppressed with sleep—might also be tortured by the sharp points of the broken pots which were under him; but when he was shut up in the dark ward, the brightest splendour breaking forth illuminated the whole prison with light." W. 583.

4 Sept.—Rose of Viterbo "ascended the burning funeral pile, and remained on it unhurt for three hours. She conquered the obstinacy of a certain heretic woman, and converted her, with others, to the faith." A. 347.

22 Nov.—Cacilia, a Roman Virgin, though married, "so raised the fury of her husband that he ordered her to be brought into his own house and burned to death in a bath; in which place, when she had so remained a night and day, that the flame did not touch her, the executioner was sent thither, who left her half dead, when he could not cut off her head, though she was three times struck with the axe. On the third day she flew to Heaven, adorned with the double palm of Virginity and Martyrdom." Sr. 599.

19 Sept.—Januarius "after his constancy had been variously tried, being cast into a burning furnace, escaped so unhurt that the flames did not injure his clothes, nor even his hair." A. 401.

26 Sept.—This miraculous power of resisting the natural effects of fire is further illustrated in the case of Cyprian and Justinia. Cyprian was a heathen magician, Justinia was a Christian virgin. The former tried to exercise his Satanic influence over the virgin to place her under the power of a young man, when the Devil candidly confessed that he had no influence over Christians. Cyprian, therefore, was converted. They were both accused before the Roman judge, and accordingly they were fried together in a cauldron of melted pitch, fat, and wax; but this boiling compound had no effect on either, they survived to be carried to Nicomedia, where they perished under the more merciful weapon, the axe.

By way of relief we will indulge in a few stray anecdotes, with which the Breviary is replete.

14 June.—A curious incident is related of Basil of Cappadocia, who so enraged the Emperor Valens by his miracles, that he wished to pass a decree for his banishment, but failed; "for even the chair of Valens on which he intended to sit when about to make the decree for banishing Basil from the State, fell to pieces, and though he tried three pens to write the decree for the exile of Basil, none of them let down the ink—his right hand all shook, the nerves becoming paralysed," and his "wife was tortured with inward pains, and his only son fell into a heavy sickness." Sr. 480.

12 Aug.—Clare of Assisi, "when the oil had totally failed in the convent, took a pitcher and washed it, but it was found filled with oil by the favour of Divine bounty. She so multiplied half a loaf that it satisfied fifty sisters." The town being besieged by the Saracens she was, though sick, brought to the gate with the

holy Sacrament; whereupon, "the Saracens took to flight, some who had scaled the wall, being struck

blind, fell down headlong." Sr. 708.

30 Aug.—Felix "being apprehended for embracing the Christian religion, was led to the temple of Serapis, to whom when he was commanded to sacrifice, he spat upon the face of the image, which being done the brazen statue fell down." Sr. 775.

I now have to translate a touching domestic incident which took place between a *spiritual* Abelard and Heloïse—said, however, to be brother and sister.

10 Feb.—Scholastica, "dedicated to Almighty God from the very period of her infancy, had been accustomed to come to Father Benedict once a year, to whom the man of God descended, not far without the gate belonging to the monastery. On a certain day she came, according to custom, and the venerable brother descended to her, with his disciples, who, passing the whole day in the praises of God and holy conversation, when the darkness of night impended, took food together; and while they sat at table, and amidst their sacred conferences—it was growing rather late—the same holy virgin, his sister, asked him, saying, 'I pray thee that thou wilt not leave me to-night, that we may talk till morning of the joys of the heavenly life; ' to whom he replied, 'What is it you say, sister?' I can by no means remain out of my cell. So great at that moment was the serenity of Heaven that not a cloud could be seen in the firmament; but the holy virgin, when she heard the refusal of her brother, laid her folded hands on the table and leaned her head on her hands to make request to Almighty God. And when she raised her head from the table so great a storm of thunder and lightning, and so great a torrent of rain broke out, that neither the venerable Benedict, nor the brethren who were with him, could stir beyond the threshold of the place where they sat. For the holy virgin leaning her head on her

hands had poured forth a river of tears, by which she attracted the serenity of the sky to rain."

Here then we have illustrated cause and effect! Copious tears brought down torrents of rain, thunder,

and lightning! However, to continue:-

"Not very long after her prayer that deluge followed; but such was the coincidence of the prayer and the deluge, that she raised her head from the table with the sound of thunder, so that the lifting up her head, and the pouring down of the rain were at the same moment. Then the man of God, amidst the lightnings and thunderings and deluge of excessive rains, seeing that he could not return to his monastery, being very sad, began to complain, saying, 'Almighty God forgive thee, sister; what is this thou hast done?' To whom she replied, 'Lo! I asked thee, and thou wert unwilling to hear me; I asked my God, and he heard me; even now, then, if you can, go forth, and sending me away, retire to your monastery?' But not being able to go beyond the shelter, he, who would not willingly remain in the place remained unwillingly; and so it happened that they passed the whole night awake, and in the sacred conferences of the spiritual life they sated themselves with alternate discourse." S. 493.

Did ever any one read such childish wicked trash, invented for the spiritual edification of the Roman priesthood, let alone introducing the Almighty as participating in the absurdly imaginary incident? What moral lesson are we to derive from the tale? Is there a single Priest who believes in it? However, Benedict had his reward, for when they parted—"Lo! after the space of three days, when in his cell, with his eyes raised towards Heaven, he saw the soul of his sister, having departed from her body, enter the recess of Heaven in the form of a dove!"

The whole story, I should state, is attributed to Pope Gregory I., being taken from "The Dialogues," a book now generally admitted to be a forgery. Nevertheless, the important event is celebrated on the 10th of Febru-

ary in each year.

4 Dec.—Another touching scene is related of Barbara, "a virgin, daughter of a nobleman of Nicomedia; but addicted to superstitions, she easily passed through those things which are visible to those which are invisable, Divine grace assisting." We presume, therefore, according to the Roman code of mystical theology, superstition ceases when it enters on the invisible! However, having entered into that phase, Barbara began to give herself up to God alone and to Divine things. Her father, desirous of guarding her against any approach of man, as one remarkable for the beauty of her form, shut her up in a tower, where the pious virgin devoted herself to meditations and prayers—studied to please God alone, whom she had chosen as her husband. She firmly disdained marriages with noblemen, often proposed to her by her father; but her father, expecting that the mind of his daughter would be more easily wrought upon by his absence, ordered beforehand a bath to be built, least she should want any convenience, and then went abroad to foreign countries." Passing over the apparently contradictory conduct of the father as to the "approach of men," we are told that "when her father was gone she ordered that a third window should be added to the two which were in the tower, in honour of the Divine Trinity, and the edge of the bath to be defended with the sign of the Holy Cross, which when her father—upon his return—saw, he became so exasperated against his daughter that, drawing his sword and pursuing her, he nearly succeeded in horribly running her through; but God was at hand; for as Barbara fled, a large rock opening itself, made a passage by which she was enabled to reach the top of the mountain and hide in a cave; but when discovered by her wicked father,\* he kicked her

<sup>\*</sup> In the ancient Breviary and by Ribandeneyra, we are informed that the father was turned into a marble statue, and all his sheep into locusts.

in the sides, and beat her on the back, and dragging her by the hair over rugged places, gave her over to Maricanus, the President, to be punished." W. 483.

Could any reasonable person suppose that such childish trashy nonsense should be made the subject of spiritual contemplation? But this is not the end of the lady's sufferings. The "act of accusation" placed before the President is not given, but we are favoured with the verdict, according to the Nicomedian law, I suppose, for the narrative in the Breviary thus proceeds:—" Wherefore, when she had been tried by himself [i.e. the President] in every way, but in vain, he ordered her to be stripped naked and beaten with lashes of gut; that the wounds she had received should be torn with potsherds, and that afterwards she should be dragged to prison, where Christ appearing to her, encompassed with great light, strengthened her and wonderfully supported her in the endurance of her sufferings; which Juliana, the matron, perceiving, is converted to the faith and is made a partaker of the same victory. At length the limbs of Barbara are torn with iron spikes, her sides are burnt with torches, and her head is battered with mallets; in which torments she consoled her fellow sufferer, and exhorted her to struggle with constancy to the end. At length, the breasts of both are cut off; and being drawn, naked, by the head through the public places, they are scourged; and that most wicked father himself, devoid of humanity, cut off the head of his daughter with his own hand. But his savage cruelty did not long pass unrevenged, for immediately he was struck dead with a thunderbolt on the very spot." Moral of the tale and the reward: "The head of this most blessed martyr is honourably preserved in the oratory—in the holy of holies."

Some say there is a paucity of invention in the com-This was rather too strong, so the "Golden Legend" does not hesitate to designate this part of the story as apocryphal. pilers of the Breviary stories. At all events, in this

domestic tale there is plenty of incident.\*
25 May.—Gregory VII. "Whilst he was performing the solemn offices of Mass, a dove was seen by pious men to have descended from heaven, and perching on his right shoulder, to cover his head with its outspread wings, by which it was signified that in the government of the Church he was guided by the inspiration of the Holy Spirit, not by considerations of human prudence." S. 737.

These Saints of old seem to have been endowed with peculiar gifts; one in particular, the acrobatic power of rising into the air during their ecstasies—a proceeding apparent to all, in broad daylight—not like our modern conjurors, who preser a dark séance in which to exhibit this marvel.

\* There is some mystery and misgivings about this Saint. Her name is quietly dropped from some more modern Breviaries, and some variations are discovered in the different legends attributed to her. ("Longobardica historia, quæ a pluresque Aurea legenda sanctorum appellatur, sive Passionale sanctorum." 1510. Legend, 199.) The learned Tillemont does not hesitate to declare that there was no such person! ("Histoire des Empereurs." Tom. iii. pp. 808-10. Brux. 1732.) Nevertheless we find in the "Cambray Missal," printed by Henry Stephens, 1507, a hymn in her honour, and there is this prayer: "O God, who hast promised forgiveness of sins to those who celebrate the memory of the Blessed Barbara, Virgin, and Thy martyr, and hast declared by the voice of an Angel, that no mention of their negligences shall be made for punishment in the day of Thy judgment: grant, we beseech thee, that by her merits and intercession, we may be delivered from everlasting and sudden death, and from all dangers of the soul and body. Through, &c." While, therefore, in the old services her legend was read, in the reformed Breviary she was merely enumerated, and her name has been expunged from modern Missals, with one exception however, and this perhaps by an accident, for the name occurs in the "Litany for the faithful departed," in the "Golden Manual," approved by late Dr. and Cardinal Wiseman, 1850, p. 682, where, among other saints addressed, occurs: "St. Barbara, pray for the souls of the faithful departed." In this state of uncertainty, a devout Romanist must feel some perplexity to whom at times on the appointed day, for instance, the 4th of December, he can safely direct his prayers, and to best advantage. There are at least three distinct bodies of Barbara, all alleged to be equally genuine; one at Placentia, one at Venice, and a third in Egypt. There is no trace of such an individual as this Barbara in any history or document whatever for six hundred years after her supposed martyrdom. \* There is some mystery and misgivings about this Saint. Her name

19 Oct.—Peter of Alcantara "being frequently lifted into the air, appeared to shine with wonderful brightness." A. 498.

3 Dec.—Francis Xavier, we are told, "being intently fixed on the contemplation of Divine things, was sometimes lifted up into the air from the earth, which happened to him as often as he did sacrifice before the congregation of the people. These ecstasies of his soul he earned by the great tortures of his body." W. 498.

26 May.—Philip of Neri "while performing Mass, or praying with much fervency, at times being lifted into the air appeared to them with a wonderful light all around him." S. 740.

This gentleman is Cardinal Newman's patron Saint. We do not hear of like acrobatic gifts being bestowed on the client and pupil!

Stephen of Hungary, "from his love of praying passed almost entire nights without sleep, and fixed in the contemplation of Heavenly things. Sometimes ravished beyond his senses, he appeared to be borne in the air." Sr. 799.

2 May.—In modern Breviaries, under this date, we have it related of the fashionable modern Saint, *Alfonso de Liguori*, that he was frequently seen so transported with his subject, as to be raised in ecstasy from the earth.

These Saints, however, also had their rivals. Dr. Wiseman, in his edition of the lives of five leading Saints, Liguori and others,\* tells us of St. John Joseph of the Cross:—"During prayer a halo of light often encircled his head; and during mass a supernatural brightness overspread his countenance. He was known to declare, in a moment of transport, that our Blessed Lady had appeared to him, and had spoken with him. And on Christmas night, and other times besides, the Infant Jesus descended into his arms, prolonging his

<sup>\*</sup> London, 1846.

stay for several hours. His frequent ravishment from the earth, and suspension in the air, was a well-known occurrence, visible to many who beheld him at mass, and, in a remarkable manner, happened during a procession" (p. 150). And of St. Pacificus he tells us:— "Many saw him raised several inches above the surface of the altar-steps. He remained in this posture, shaking with extraordinary trembling, for the space of a credo, and even of several hours, as the processes of his beatification record. He was often seen raised, as before related, several inches above the ground during the celebration of the Holy Sacrifice; and on one occasion he remained elevated . . . for more than four hours. But the fact most surprising to the beholders, as mentioned in the Processes, was, that while he was offering up the Tremendous Mysteries his countenance not only changed from a pale to a florid hue, but shone with such supernatural brightness that, upon the opposite wall, rays darting an unusual light were seen, which . . . could radiate from no other source than his face, because the sun was at the time hid with clouds, and concealed from sight" (p. 213). The authority appealed to for the truth of all this, being the evidence produced in the Process of Beatification, ought to remove all doubt from sceptical minds!

27 April.—But all these anti-gravitation propensities are eclipsed by the feat performed by Peter Armengaud. On his visit to Barbary, for the liberation of Christian captives, he became bail for some boys whose faith began to waver, and whom he ransomed. Not having the money, he gave up his body as a pledge for the payment. The money not being forthcoming in time, he was hanged by the Moors. The distress of Father Williams was great on hearing of the fate of the Saint. The benevolent Moors consented to let him have the body. The body of a martyr was a precious gift. Peter had been already hanging by the neck three days. Notwithstanding, Peter in this elevated position addressed them as

soon as they were within hearing. The Virgin Mary, he informed them, had, since his execution, supported the weight of his body, and was still holding it up at that moment. He was cut down alive! He referred to this little episode in his life with pleasurable emotion and raptures, although he escaped nevertheless with a wry neck, and a habitual paleness for life, which the blessed Virgin graciously allowed him to keep in remembrance of her assistance. Omitting, however, the rope and the gibbet, the scene of suspension was often repeated; for the Breviary informs us—and therefore it must be true—that he was frequently seen raised in the air, uttering the sweetest words in answer to questions which the bystanders did not hear, but conjectured proceeded from the Blessed Virgin.

With regard to this gymnastic feat, like most of the other Romish so-called miracles, the idea is not original. It was for a long time confined to the East, and does not appear to have been insisted on or appealed to as any mark of sanctity in the Western Churches for many Eunapius, a Platonic philosopher, A.D. 380, in his history of the lives of Porphyrius and Jamblichus, relates that the latter was often raised ten cubits into the air, and was surrounded with a bright light. Romish Saints are not, as we have seen, to be outdone in this extraordinary phenomenon. Alban Butler, however, in a note in his life of Philip Neri, recording a like feat by that favoured individual, apparently jealous of being anticipated by heathers, relates the above, but coolly turns upon this "Platonic philosopher," and throws discredit on his testimony for recording a similar miracle, by declaring that "in credulity and malice Eunapius surpassed Porphyrius and Jamblichus themselves, and that his testimony in relating such idle dreams can have no weight with any reader."\* The Roman Church will not brook opposition even in the narration of fables or *idle* dreams! Why should we not give as much credence to

<sup>\* &</sup>quot;Lives of the Saints," vol. v. p. 335. London, 1815.

Eunapius as to the compilers of the Breviary, who narrated the like phenomena as claimed for their Saints? One is just as credible as the other! The motive power, as a fact, in a heathen ought not to be denied; for the same Breviary informs us that Simon Magus, the sorcerer, by his own will and power lifted himself into the air, and was brought down headlong by the prayer of St. Peter. This notorious falsehood is proposed for our belief by Romanists, in a festival appointed for 6th July in each year, in order to magnify Peter; but they deny the other opposition example, because it does not suit their purpose to find an equal accomplishment in heathens: the latter are therefore called by Butler "Impostures." We, however, not being bound by the Vatican miracle mint, can with consistency brand both parties equally as impostors. To charge heathens with "credulity and malice" against Christians is rather a hazardous game, for Romish credulity must be stretched to the highest pitch to take in all these and other still more extravagant "old wives' fables;" and as to malice, one would have thought that the inventors of the Breviary narratives were themselves turning Christianity into ridicule. The greatest enemies of the Roman Church were the concoctors of these Romish fables, who thereby brought a still greater discredit on Christianity. This anti-gravitation faculty seemed to have been more common since the eleventh and twelfth centuries, but the condemnation of Molinos, Madame Guion, and Fénélon inflicted a deadly blow on the system by their ridicule; so that the holy art of being elevated from the ground fell into discredit, and for the last century Romish Saints have been contented to remain on the surface of the earth, like other ordinary mortals, when celebrating their offices.

To what end or purpose this agility is displayed does not appear. But I pass on to a useful gift worth having at the present day. 3 Dec.—Xavier, the great

missionary, went among the Indians, and is said to have converted "many hundred thousand men. He cleansed in the sacred font great princes and many kings." To enable him to carry out his mission among the savage tribes, "so soon as he arrived among them he appeared divinely instructed in the most difficult and various languages of various nations. Moreover, when he sometimes addressed the inhabitants of the different nations in but one idiom, each heard him speaking in his own tongue." W. 479.

Xavier himself was painfully unconscious of possessing this gift, and deplores that in the presence of the natives he was "no better than a mute statue."\* And in another place he says:--"They who should repeat my address to the people do not understand me, nor I them. I ought to be an adept in dumb show." † Not only in India, but in China and Japan he describes himself as dependent on the services of an interpreter, though in Japan he spent more than two years in

attempting to learn the language.

As for miracles, Joseph Acosta, a Jesuit missionary, writing thirty-seven years after the death of Xavier, accounts for the general failure of missionary efforts up to that time by the confession that, "not being able to excite the admiration or the fear of the barbarians by the majesty of miracles, they were consequently despised by reason of their mean appearance." § The same Acosta, treating professedly of the most efficacious means of converting the Indians, speaks of Xavier, whom he frequently holds up as a model missionary in the following terms: - "I'do not think that Father Francis Xavier converted so many thousands to Christ

u.s. pp. 43, 44,

<sup>\*</sup> Letters, lib. iii. c. 5. Edit. Mogunt., 1600. See Douglas' "Criterion of Miracles," p. 45. n. London, 1815.
† Letters I. 32. See Venn's "Missionary Life of Xavier," ch. ii. p. 37.
‡ Letters I. 33, iv. 2, 3. Venn, u.s. ch. iii. p. 89, ch. iv. pp. 194-208, ch. viii. p. 239.
§ "De Procurandà Indorum Salute," Edit. 1589, l. ii. c. 8. Douglas,

by means of his eloquence, for he is represented by our people as not being very eloquent even in his own mother tongue, much less in a strange language, and as painfully stammering the barbarous words rather than pronouncing them; but rather by his most fervent prayers, ardent tears, groans, and deep sighs."\* withstanding this, it is said by Borcharis, one of Xavier's biographers, that on children being presented to him by their parents, on his missions, "this man of God called every one of them by their proper names as if he had already been of their acquaintance and were not a stranger newly come on shore." Here this saint is not only rivalled by an ancient pagan-heroine, but actually outdone. What were Xavier's exploits compared with those of the Erythrean Sibyl Erophile, who, as the scholiast on Plato's Phædrus assures us, not only addressed everybody by their right names, but spouted extemporary verses the very day that she was born. Later Jesuits, indeed, with the modesty and veracity characteristic of their society, affirm that Xavier baptised, on an average, 329 persons a day during his ten years' mission."† But of these 1,200,000 converts Xavier was uncomfortably ignorant, the general complexion of his letters being disappointment at the almost utter sterility of his labours; in so much that in a despatch to his patron, the King of Portugal, he proposes that the conversion of the natives should be transferred from the missionaries to the civil magistrates. 1 It is indeed marvellous that Romanists in their zeal to extol their saints should hazard such palpable and impudent falsehoods!

It is a remarkable fact that virginity and chastity are much dwelt upon as virtues: is it because they were rare among the priesthood? For instance, 6 Dec.-

<sup>\* &</sup>quot;De Procurandâ Indorum Salute," lib. x. c. 16. Ed. 1589. † Massey, "Secret History of Romanism," ch. 2, p. 12. ‡ Letter II. 18. Venn, u.s. pp. 157-163.

Nicholas of Patara, afterwards created Bishop, "constantly manifested in his episcopacy, chastity." 31 Jan.—Peter Nolascus "having made the vow of celibacy, always preserved his chastity undefiled." W. 615.

These Saints of old were, if we believe the Breviary, endowed with many rich and rare graces, such as the greatest Saint among the Romish priesthood of the present day, from the Pope downwards, does not even pretend to. Those wonder-working Saints were endowed with the supernatural power of second sight and prophecy.

3 Dec.—St. Francis, "being everywhere inspired with the spirit of prophecy, foretold many things which were most distant both as to time and place.'

W. 479.

6 Dec.—Nicholas, on a sea voyage "foretold to the sailors a dreadful storm, and when it presently arose, while they were all in the most imminent danger, he wonderfully stilled it by his prayers." W. 407.

15 Jan.—On the death of Paul the Hermit, his visitor Anthony, who together with him had been fed with double rations by a raven, "saw the soul of Paul ascending to Heaven, amongst choirs of angels, and in the assemblies of prophets and apostles." W. 553.

31 Jan.—We are told that Peter Nolascus, "being illustrious by the gift of prophecy, foretold things to come, amongst which is chiefly celebrated that King James took by storm Valencia, occupied by the Moors, having first received from him a certainty of obtaining the victory." W. 615.

4 Feb.—Andrew of Florence "became renowned for a prophetic spirit." W. 629.

17 Mar.—St. Patrick "was adorned by God with heavenly visions, with the gift of prophecy, with great signs and wonders." W. 547.

2 Apr.—Francis of Paula, in Calabria, "also by a

prophetic spirit, foretold many things which would happen." S. 611.

Margaret of Lavinia, in Tuscany, "by that celestial light with which she was encompassed, discovered with grief and tears, the secrets and hearts, the conscience of men, and even their sins and transgressions against God, in regions although remote, and, turning with the greatest love to God and her neighbour, reaped a great harvest of souls." W. 666.

- 10 Feb.—The Venerable Father Benedict, the next day after an interview with the Holy Virgin Scholastica, already related, on her "retiring to her own cell, he returned to the monastery, when lo! after the space of three days, being in his cell with his eyes towards heaven, he saw the soul of his sister, having departed from her body, enter the recess of Heaven in the form of a dove." S. 493.
- 26 Mar.—Philip of Neri, was also "illustrious for the gift of prophecy, and was wonderfully famous for penetrating the thoughts of the heart. He always preserved his virginity inviolate." "He knew those who practiced purity from their sweet smell, but those who acted otherwise from their ill savour." predicted the hour of his own death. S. 740.

It was customary "for John of Sahagum to look into the secrets of the heart, and to foretel what would happen of rare occurrence. He foretold the day of his own death." S. 756.
11 July.—Pius of Lombardy, with regard to a victory

- over the Turks, "was apprised of it the very hour it was obtained; God revealed it to him, and he communicated it to his friends." Sr. 160.
- 4 Sep.—Rose of Viterbo "by a prophetic spirit foretold the death of Frederick, and the peace of the Church." A. 347.
- 15 Oct.—" St. Theresa testified that Peter of Alcantara was imbued with the gifts of prophecy and discerning of spirits." Sr. 498.

17 Nov.—Gregory of Neo-Cæsarea, "by a prophetic spirit, also, could foretel future events." Sr. 563.

19 Oct.—And St. Peter of Alcantara "was likewise imbued with the gifts of prophecy and discerning of

spirits." A. 498.

2 Aug.—Of Liguori, who was only recently canonised (A.D. 1839), we are not only told that "he was singularly honored with the gifts of prophecy" and "the searching of hearts;" but also informed of the bilocational attribute of "making himself present in different places at the same time." And now that this wonderful attribute is mentioned, we may add that Dr. Wiseman in his Lives of the Saints does not scruple to record the events as credible facts. Of this same Liguori he tells us that "it was reported in the city that he heard confessions at home at the same time that he was preaching in the Church." And of St. Francis Girolamo, that "that wonderful gift also, which authentic testimony proves several Saints to have possessed, namely, the power of being present in more than one place at times between which no physical interval is perceptible, was not denied to our Saint." And of St. John Joseph was not denied to our Saint." of the Cross: -- "Nor was that singular prerogative denied him, which God's Saints have sometimes possessed, of appearing in two places at once, or of passing with the velocity of blessed spirits from one to another."\*

This gift of prophecy and second sight appears to have been lost to the Church. But these Saints of bygone days were endowed with far greater powers, which have equally faded away—namely, the power of healing the sick and raising the dead. Is the glory of Rome departed, or will the wondrous arts of her sainted children be revealed to the faithful some 500 or 600 years hence? It takes some time to forge a miracle. The "Devil's advocate" appointed by the Roman Church

<sup>\*</sup> Dr. Wiseman's "Lives of the Saints." Dolman, London, 1846, pp. 26, 102, 150.

has but small chance to get up his evidence to prove a negative in the face of a positive assertion of an infallible Pope! However that may be, we are positively informed, on the authority of the Roman Breviary—and my readers will please bear in mind that I am reproducing a literal translation of the words of that wonderful Book, that—

3 Dec.—Francis Xavier "restored sight to a blind man."

"He restored many dead persons to life, amongst whom he raised one who had been buried the day before, after he had ordered him to be dug up from the grave; and two others whilst they were carrying out, having taken them by the hand, he restored alive to their parents from the bier." W. 479.

Shortly after the death of Xavier we have his biography; it is a strange fact, but not one of these miracles is to be found there recorded. The alleged miracles of Xavier were concocted long after his death.\*

19 Jan.—"Many who were afflicted with various ailments obtained at the tomb of Canute IV., King of the Danes, relief and recovery." W. 570.

Margaret of Lavinia, in Tuscany, "obtained health for the sick who came to her, and deliverance for those who were possessed by the devil. A boy, who had died, she restored to life. She calmed by her constant prayer the impending tumults of war." W. 666.

<sup>\*</sup> The present fashionable Saint in England is St. Francis de Sales. The miracles of this Saint are boldly compared to those of the Saviour of mankind, and under the one head of raising the dead are declared to be fully equal to those of the Divine model. The original Life of Francis, published by his nephew, Augustin, about ten years after the death of Francis, concludes thus: "It is that son and nephew that Francis loved that testifieth of these things, and he knoweth that his witness is true. And many other things did Francis de Sales, which are not written in this book, which, if they were written, I believe that the world would not contain them." But, like the alleged miracles of Xavier, no one of those miracles—with the exception of casting out devils—is mentioned or alluded to by Francis himself, though there is preserved a mass of his correspondence.—See Macmillan's Magazine, September, 1878, p. 389.

Emygdius of Treves is said to have "healed by baptism the daughter of his host, declining for five years under a disease hitherto incurable." "He opened the eyes of the blind, and restored to health a great number of sick persons, in vain imploring the aid of the idol." S. 574.

30 April. — Catherine of Siena "possessed a great sway over sickness and fevers, and compelled devils to depart from bodies which were possessed." S. 649.

26 May.—Philip of Neri "restored to health many who were sick and nigh unto death. He also recalled to life a dead person." S. 740.

John of Sahagum "raised the daughter of his brother, who had been dead seven years." S. 756.

27 May.—John of Etruria "restored to sight a blind man." S. 744.

Dec. 29.—St. Thomas à Becket was peculiarly gifted, which the correctors of Pius V.'s Breviary deemed important to retain, and it was to be found in the Dominican and other Breviaries, but is quietly dropped in some more modern editions. St. Thomas's exploit is thus recorded—

#### Novis fulget Thomas miraculis; Membris donat castratos masculis.

This miraculous cure is said to have been wrought on a drunken thief named Edwardus, who, being sentenced to mutilation for housebreaking, was made whole again by praying to St. Thomas à Becket. This filthy falsehood is perpetuated by the biographers of this rebel bishop, even by Alban Butler.\*

bishop, even by Alban Butler.\*

12 Aug.—"The power of the sanctity" of Clare "shone forth by many and various miracles. To one of the sisters of her own convent she restored speech, of which she had been deprived; for another she opened her ear, which was deaf; she delivered one labouring under a fever; one swelling with dropsy; one afflicted with fistula; and others oppressed with different sick-

<sup>\*</sup> Vol. xii. p. 382, note d. col. 1. Edit. 1813.

nesses. She cured a brother of the Order of Minors of the disorder of insanity." Sr. 708.

Philip of Florence "cast a cloak over a naked leper; clothed with which he was immediately cleansed from leprosy;" "he obtained by his prayers the power of curing diseases; at his tomb the blind received sight, the lame walked, the dead became alive; resplendant with these, and other wonders, Clement X. enrolled him amongst the Saints." Sr. 753.

- 4 Sept.—Rose of Viterbo "gave sight to a woman blind from her birth; while yet a little girl she recalled to life her aunt who had been dead." A. 347.
- 23 Sept.—Pope Linus, "whose faith and sanctity were so great that he not only cast out devils, but also recalled the dead." Sr. 412.

Wonders were also effected by the sign of the cross. S Dec.—Francis, by the sign, "turned as much salt

S Dec.—Francis, by the sign, "turned as much salt water into fresh as for a long time supplied 500 sailors, who were at death's door from thirst; which having also been carried into various countries many such were instantly cured by it." W. 470.

Emygdius of Treves "opened the eyes of a blind man in the presence of the people by the sign of the cross." S. 574.

- 21 Mar.—Poison being handed to *Benedict of Nursi* "in a cup, the vessel broke at the sign of the cross." S. 571.
- 18 Mar.—Venantius the Cumertian: "upon the sign of the cross, water flowed for soldiers burning with thirst, from the stone on which he had been cast headlong from a rock, and in which he even left the mark of his knees." S. 726.
- 25 May.—Pope Gregory VII., "when he was fiercely besieged in Rome by the army of the unjust Henry, with the sign of the cross extinguished the fire lighted by the enemy."

We have also as confidently recorded, a series of miraculous escapes, miraculous cures, and other wonders.

- 4 Dec.—Barbara, a virgin, being pursued by Dioscorus, her father, with a drawn sword, effected her escape by "a large rock opening itself and making a passage by which she was enabled to reach the top of a mountain." W. 483.
- 13 Dec.—Another interposition of Providence is recorded in favour of Lucia, a virgin of Syracuse. The Prefect of the town ordered the virgin martyr to be dragged by force to a place of infamy to be debauched; "but it was divinely contrived that the virgin should remain so firmly fixed, that in no way could she be removed from the place." W. 570.
- 15 Jan.—Paul the Hermit, in his 130th year, was visited by Anthony, who was in his 90th year. On meeting, it is recorded that they saluted each other by their respective names, though they were not acquainted with each other." That was not a very wonderful feat; but by Divine interposition "a raven which had always before brought Paul his food by halves, brought it whole. After the departure of the raven, 'Well,' said Paul, 'the Lord, truly bounteous, truly merciful, has sent us our dinner. These sixty years I have daily received an allowance of half a loaf; now, at thy coming, Christ has doubled His rations to his soldiers.' "W. 553.
- 19 Oct.—Peter of Alcantara "fed his brethren in extreme poverty with food brought down from Heaven." A. 498.
- 4 Dec.—Of *Peter Chrysologus* it is said, "a golden cup and silver paten laid by him on the altar, which was open, proved to cure the bite of a mad dog and fever, by water poured out of the cup." W. 485.
- 3 May.—Helena, the mother of Constantine, is related to have found the true cross at Jerusalem. Three crosses were dug up, and the question was which of the three was the true cross; this was, we are told, dis-

covered by a miraculous cure. "St. Macarius, Bishop of Jerusalem, having offered up prayers to God, applied each of the crosses to a certain woman labouring under a heavy disease; to whom, when the other crosses were of no use, the third cross being applied, immediately cured her." S. 678.

3 May.—Pope Alexander, we are told, "decreed that the Holy Water, salt being mixed with it, should be constantly preserved in the church, and used in bedchambers to chase away the devil." S. 681.

20 Jan.—Sebastian, "by prayer, recovered the voice of one Zoe, which she had lost." W. 573.

1 Aug.—I will now translate the incident attached to the chains which we are told bound Peter when a prisoner of Herod, and of Nero, respectively; a relic much prized and venerated at the present day at Rome. The story is not very instructive. It however holds a prominent place in the Breviary on the "feast of St. Peter at the chains"—In festo S. Petri ad vincula! was during the reign of Theodosius the younger, when Eudocia, his wife, came to Jerusalem, for the purpose of discharging a vow. She was there presented with many gifts; more especially she received a remarkable present of "an iron chain adorned with gold and gems, which they affirmed was that with which Peter the Apostle was bound by Herod." This was rather extravagant of Herod, to bind a fisherman with such a costly article! It is barely possible that those who found the chain so prized it as to add the gems in honour of Peter, but on this important part of the interesting tale the Breviary is silent. "Eudocia having piously worshipped the chain (catenam pie venerata) afterwards sent it to Rome to her daughter Eudoxia, who brought it to the Pope, and he in his turn showed her another chain, with which, when Nero was Emperor, the same Apostle had been bound. When, therefore, the Pope compared the Roman chain with that which had been brought from Jerusalem, it came to pass that

they so united together, that it seemed not to be two, but one chain, made by the same artist. By which miracle these sacred chains began to be held in such great honour, that on that account a Church was dedicated by the name of St. Peter at the Chains."

But the marvel does not stop here; for from "this time, the honour which it was customary to give to the profane solemnities of the Gentiles on that day began to be transferred to the chains of Peter, which being touched healed the sick and cast out devils." In the year 969, we are told that a certain Count of the household of the Emperor Otho, "being possessed of an unclean spirit, tore himself with his teeth; whereupon by command of the Emperor, he is brought to John the Pope, who had no sooner touched the Count's neck with the sacred chains than the evil spirit, breaking forth, left the man free, and thenceforth the worship of the holy chains was established in the city." Sr. 654.

It is a remarkable fact, that it took more than 900 years to bring to the knowledge of devout Christians the miraculous powers of the chains, so that thenceforth their worship should be established. A priest who believes in the healing powers of these chains must be somewhat puzzled at the fact that the late "benevolent" Pope did not make use of these chains for similar purposes as of old. Did it ever occur to "His Holiness" to try on himself the healing effects of the "chains"? "Physician, heal thyself!"\* As I cannot account for this extraordinary oversight, I must proceed with my examination of this wondrous book so replete with "old wives' fables!"

We have two cases recorded of wonderful spontaneous vegetation.

19 Oct.—Peter of Alcantara "stuck his staff into the ground, which presently shot forth into a green fig tree." A. 498.

<sup>\*</sup> The Pope mentioned this chain as one of the inducements for the faithful to visit Rome in the year of Jubilee, 1825.

The other case, that of Gregory, Bishop of Neo-Cæsarea, is given below.

We cannot pass over the wonderful feats of sailor Saints, and other aquatic sports.

23 Jan.—St. Raymond of Barcelona is said to have "performed many miracles, amongst which the most celebrated was that when he was about to return from the Balearic island, Majorca, to Barcelona: having laid his cloak upon the waters, he accomplished one hundred and sixty miles in six hours, and entered his monastery—the gates being shut." That is nearly twenty-seven miles an hour! W. 496.

In prior editions of the Breviary, following the Bull of Canonisation, the story is more circumstantial. Raymond is there stated to have made a mast of his staff, and used his cloak for a sail, and thus proceeded merrily on his way, navigating the sea, sitting we suppose, on the surface of the water. Why the miracle should be curtailed of this interesting incident is not explained. They need not have been ashamed of the extravagance of the position. Twenty-seven miles an hour!

2 April.—A similar feat was performed by Francis of Paula, in Calabria. We are told that "God was pleased to attest the sanctity of his servant by many miracles, of which the most celebrated was, that being refused a passage by sailors, he crossed the Straits of Sicily with his companions, on his cloak spread upon the waves."\* S. 611

Francis of Paula was born in the year 1416, and died 1507. The period is important, for confirmatory evidence ought not to be wanting.†

<sup>\*</sup> The voyage of Francis of Paula on his cloak in the Straits of Sicily, evidently originated in a traditionary remembrance of that of Arion on a dolphin's back in the same neighbourhood—as related by Herodotus. (i. 23, 24.) Hyacinth's history is manifestly borrowed from Elijah and Elisha.

<sup>†</sup> It is worthy of remark that Alban Butler omits from his Life of this Saint this and other remarkable miracles attributed to Francis, which

6 Aug.—And once again, of Hyacinth the Pole, we are told that "God adorned the zeal of the most holy man towards the salvation of his neighbours with very great miracles; amongst which was that remarkable one, that, making use of no boat he crossed the river Vistula, near Warsaw, during a great flood, bringing over his companions also on his cloak spread upon the waters." S. 737.

19 Oct.—Peter of Alcantara "crossed rapid rivers dryshod." Sr. 498.

17 Nov.—Gregory Bishop of Neo-Cæsarea, "stayed the course of the river Lycus, destructively inundating the fields, so that it afterwards did not overflow the channel, by fixing in the bank the staff on which he leaned, which immediately sprang up into a flourishing tree." A. 585.

The same *Gregory* "by prayer, removed to another place a mountain which impeded the building of a Church, and he likewise dried up a lake, the cause of discord between brothers." *Emygdius* "baptised 1,060 people, a great supply of water having been drawn by him from a rock by a great miracle." S. 574.

22 Jan.—"The dead body of Vincentius of Spain having been miraculously preserved by a raven from the birds and a wolf, his persecutors ordered it to be sunk in the depth of the sea;" but we are told, that by "Divine interposition" the body was "thence thrown up, the Christians burying it." W. 583.

up, the Christians burying it." W. 583.

23 Nov.—This refusal by the sea to desecrate the body of martyrs is further illustrated by another incident related, of Clement of Rome. The Emperor Trajan ordered that "those who were to cast Clement into the deep, should tie an anchor to his neck; which being done, as the Christians prayed at the shore, the sea

would pass current at Rome or Madrid, but are scarcely suited to the more intellectual meridian of Edinburgh or London. The Bollandists have not, however, been at all sparing in their narratives of the doings of this individual; the indecency of some of these exceeds almost their extravagance. See "Act. Sanct." Tom. i. p. 115, c. 5, s. 35. April.

receded three miles, and they, approaching the spot, discovered a marble edifice, in the form of a temple, and within it a stone chest, where the body of the martyr was laid, and near it the anchor with which he had been drowned; by which miracle the inhabitants being wrought upon received the faith of Christ." Sr. 604.

Clement had to undergo this ordeal in consequence of a miracle he is alleged to have wrought. He had been banished by the Emperor Trajan "beyond the Pontic sea to the desert of the city Chersona. There he found 2,000 Christians, who had been banished thither by the same Trajan. When there digging and cutting in the marble quarries, they laboured under a want of water; Clement having prayed, went up to the neighbouring hill, where they saw a lamb touching with its right foot a well of fresh water, which was springing up there. There they all quenched their thirst; and many believers being converted by this miracle to the faith of Christ, began also to venerate the sanctity of Clement." This so provoked Trajan that he sent his officers with orders to bind an anchor round Clement's neck, and we have the miraculous result recorded above.

Conceive if you can, "gentle reader," the gross blasphemy of these Priests, who tell us a notorious lie, and state that many received the faith of Christ on the credit of that lie!

6 Dec.—St. Nicholas, "having embarked on ship-board during the pilgrimage, when the sky was serene and the sea tranquil, he foretold the sailors that there would be a horrible tempest, which having shortly arisen, and all being in great danger, it was miraculously appeared by his prayers." W. 487. This story is omitted from some modern Breviaries, but it is to be found in the edition I am quoting from, and in that of Pius V.\*

<sup>\*</sup> When a Romish saint is put on board ship, we are sure immediately to hear of a storm, which arises for the express purpose, it

Two very curious cases are also recorded of snow and rain and light wonderfully obeying the orders or convenience of Saints in their troubles and labours:—

19 Nov.—Peter of Alcantara, "when by night he was on a journey, and snow falling thickly, entered a house in ruins without a roof, and the snow suspended over him became a roof, lest by its quantity he should be smothered." S. 498.

10 Nov.—And of Andrew Avellini it is related, that "his wonderful piety and prudence shone forth in hearing confessions. In his evangelical labours he frequently travelled round the villages and towns which bordered upon Naples, to the great gain of souls; which ardent charity of the Saint towards his neighbour the Lord also evidenced by proofs; for when he was returning home on a tempestuous night, after having heard the confession of a sick man, and the violence of the rain and storm had put out the torch that burnt before him, not only were he and his companions not wet under the heaviest rain, but by an unusual light wonderfully shining from his body, he showed the way to his companions through the thickest darkness." Sr. 563.

But we have yet to note perhaps the most marvellous

would seem, of allowing him to distinguish himself by putting it down. The compilers of the Breviary have spoilt the story in the Lesson, by omitting to inform us how Nicholas was enabled to foresee this tempest. "He saw," says his biographer, "the devil come into the ship with a furious aspect, and a drawn sword in his hund," and, of course, rightly concluded that some mischief would speedily ensue. The fable is, however, carefully preserved by the Jesuit Ribadeneyra. This incident is just as likely to have occurred as others repeated in the Breviary, and we do not see why the respective saints should not "have the benefit of the doubt," if any exist, of any particular incident of interest attributed to them. The omission now and then of some such incidents, at least betrays a doubt, and probably a just suspicion, that they might encroach a little too dangerously on the credulity of their votaries. Hence we frequently find a softening down system at work, commencing from the days of the Reformation until we come to the last biographer, Alban Butler, who has passed many of these narratives through a sieve, as it were, and served up a diluted system of miracle-working among the Romish Saints.

King Charles I. is said to have walked and talked two years after his head was cut off; but this we know is a little playful juggle on the use of a period. But here we have downright realities, no play upon words, no shifting of periods. Except that in these cases the period is so remote that we lose sight of the truth in the distance of time.

"Polymnius, driven to fury," by a miracle wrought by Emygdius, the latter having baptised 1,066 heathens by a miraculous supply of water, "cut off the head of the holy Bishop, which being done, the headless body being marvellously raised, taking up its own head, which had been thrown on the ground, carried it in his hands to the oratory, a distance of 300 paces." S. 574.

9 Oct.—And *Dionysius*, or *St. Dennis*, we are told, "having arrived at about his hundredth year, is beheaded, of whom it is remarked that he took up his own head after it was cut off, and proceeded two miles, carrying it in his own hands."\* A. 466.

This leads us on to the consideration of another class of miracles—namely, the eccentric proceedings of dead

- 25 May.—Of Mary Magdalene, of Pazzi, it is said after her death "there flowed from her legs a long-lasting and wondrously fragrant liquor, salutary for curing diseases." S. 743.
- 3 Dec.—St. Francis's "dead body twice covered over with hot lime during many months, but altogether uncorrupted, issued perfume and blood; and when it was brought to Malacca, it immediately destroyed a most destructive plague." W. 479.

<sup>\*</sup> See Hislop's "Two Babylons," &c., 1862, p. 178 et seq., for some interesting matters as to the pagan origin of the fable. The old bas-reliefs representing men with their heads in their hands were mere as commemoration of the nature of their death. The hint was taken and improved upon; as Rome's modern saints are not to be outdone by their Pagan ancestors, so we are favoured with the addition of the miracle as above recorded.

It is again common to find "when the soul is released from the flesh" of a martyr, "that so great fragrance of perfume was shed abroad in the place that all present were filled with an inconceivable sweetness," as in the case of Servulus. And of Margaret of Lavinia, in Tuscany, we are told that "her body, to this day fresh, uncorrupted, unhurt, and smelling sweetly, is venerated with the greatest devotion." \* W. 666.

7 May.—We are informed of a man who was raised from the dead to prove the title of the purchaser of a piece of land. Stanislaus had bought a piece of land for the Church. He had displeased Boleslaus, King of Poland, who required the title to be proved, "which when Stanislaus could not prove by written deeds, and the witnesses feared to tell the truth, the Bishop undertook to bring up to the judgment seat within three days Peter, the seller of the land, who had died three years before. The condition having been accepted with laughter, the man of God applied himself to fasting and praying three whole days. Upon the day promised,

<sup>\*</sup> How closely does Romanism follow on the steps of Paganism. Quintus Curtius informs us, that when Alexander's body had lain neglected seven days, owing to the intrigues and squables of his officers, it did not manifest the least mark of putrefaction, or even discoloration. On the strength of this, as also of the aromatic fragrance of his body while living—in which he seems to have had the advantage of St. Francis—and of his great achievements of all sorts, the pagans made a saint or demi-god of him, after their fashion. His body was translated first to Memphis and then to Alexandria, where the Emperor Augustus devoutly venerated it and adorned it with garlands. He appeared to many people in visions, and gave them important advice; and Trebellius Pollio informs us that the family of the Macriani made him their tutelar saint, and were fully persuaded that while they carried about them a golden or silver image of Alexander they would infallibly be assisted by it in all their undertakings. Again, we are assured by Ammianus Marcellinus, that when Sapor, King of Persia, had taken the City of Amida by assault, and, some time after was desirous of paying funeral honours to such of his own soldiers as were slain, the bodies of the Persians were distinguished from those of the Roman garrison by being uncorrupted, while the latter were quite putrid. We have many other such pagan stories. Whilst they were about it the compilers of the legends of Romish Saints might have struck out into something original in favour of their Christian Saints, as in the case of the decapitated above quoted; but we have often heard it said that ultra-Romanism was but Baptised Paganism.

after offering up the sacrifice of the Mass, he commanded Peter to rise from the tomb, who immediately returning to life, followed the Bishop as he went to the royal tribunal, and there—the king and the rest being struck dumb with astonishment—he gave his testimony respecting the land sold by him and the price duly paid by the Bishop, and again slept in the Lord." S. 629.

Stanislaus we are told was born in the year 1030, and The period is sufficiently remote to presume that all the documents attesting these facts have been This particular destroyed or otherwise disposed of. miracle, with many others in Lesson VI., are stated "to have been wrought by God in attestation of the Saint's holiness!!" thus attributing to the Almighty the above palpable, and may we not add, deliberate falsehood; and "for these considerations," we are further informed, "Pope Innocent IV. was induced to insert his name in the Catalogue of Saints,"—thus anticipating God's judgment; - "and Clement VIII. to transfer his festival to the Roman Breviary, and order the memory of so glorious a Martyr to be solemnised with a double rite." What Romanist dare doubt the What Romanist dare doubt the truth of Peter's apparition!

I have promised to avoid as much as possible personal remarks on these anecdotes, but I must be allowed to state that such accommodating witnesses, on questions of title, in the present day would be very convenient; but of course it is only for the benefit of the Church that such convincing proofs are at hand.

When we read of such fables, our first astonishment is that the Church of Rome should hazard her reputation on them, or dare to presume on the credulity of mankind; but that is eclipsed by the marvel that there should be found any person to believe in them.

16 May.—When the lifeless body of John of Nepomuceno "began to be carried down the stream, burning torches appeared floating on the water and shooting in all directions. After more than 300 years, in the legal identifying of his body, which had lain so long underground, his tongue was found uncorrupted and alive, and being exhibited in the sixth year after to judges delegated by the Apostolic See, by a strange prodigy it suddenly swelled up, and changed its dark redness into a purple." S. 720.

16 May.—And so also of *Ubald* it is stated, that "his

16 May.—And so also of *Ubald* it is stated, that "his virtues chiefly shone forth in chasing away unclean spirits, but his body—uncorrupted for so many ages—is worshipped with the greatest veneration by the faith-

ful." S. 724.

The body of *Rita of Umbria* is stated to be "to this day uncorrupted, fragrant with the sweetest odour," and "is piously venerated." S. 735.

"is piously venerated." S. 735.

4 Sept.—The body of Rose of Viterbo, "adorned with wonderful splendour, and filled with a sweet odour, was buried in the temple of St. Mary, the ground having been dug up and heaped upon it, until—about thirty months after—being dug up, it was found uncorrupted, and even to this day it is preserved entire and flexible, to the very great admiration of the whole world, and always shines with new miracles." A. 347.

19 Sept.—The body of Januarius was buried (A.D. 103), and is stated "to shine with many miracles—but it is especially to be related that it extinguished balls of fire once breaking forth from Mount Vesuvius, causing terror not only to the neighbourhood, but also to remote regions. It is also a very wonderful thing that his blood, which is preserved in a coagulated state in a glass phial, is seen, even to the present day, when it is placed before the head of the same martyr, in a wonderful manner, to dissolve and boil up, just as if it was newly poured out." S. 401.

If this tale be true, the blood of Januarius has been preserved in a glass bottle from the days of Diocletian, since the very beginning of the second century, and yet no one ever heard of this miracle-working wonder until many centuries after.\*

15 Oct.—St. Teresa, "while dying, Jesus Christ was seen to be present with her amid troops of angels; and a withered tree that was near her cell instantly shot forth into bloom. Her body, which remains undecayed to this day, being surrounded with an odoriferous fluid, is worshipped with pious veneration." It was the same St. Teresa "who being in a far distant place saw St. Peter of Alcantara carried into heaven, and he himself afterwards appeard to her exclaiming 'O, blessed penance, which has merited for me so great glory."

This, then, again leads us from the *natural* to the *supernatural*—namely, apparitions. And in this the Saints were especially favoured, for apparitions appear, according to the Breviary, to have been of very frequent occurrence.

Gundisalvus "knew by Divine revelation that death was impending over him," and was "refreshed with a vision of the Virgin Mother of God." W. 607.

- 21 Jan.—St. Agnes appeared to her parents watching at her tomb. W. 609.
- 31 Jan.—The Blessed Virgin appeared to Peter Nolascus, "and suggested to him that it would be most acceptable to her son and herself if a religious order were instituted to her honour." Indeed, "he was refreshed by the frequent appearance to him of his

<sup>\*</sup> Dr. Cumming has publicly performed the so-called miracle by a chemical preparation. We may note, by the way, a curious incident referring to this miracle, recorded by Courcelle's "Dictionary of French Generals—Article, Estrée." The Duke d'Estrée, in the year 1702, when he lay before Naples to support Philip V. against Austrian intrigue, having heard that the blood of St. Januarius refused to flow, despatched a message in all haste to the priest in charge of the blood, to the effect, that if it did not bubble in one hour, he should hang by the neck in two hours. It need scarcely be added that the time specified by the admiral was rigidly kept; and by the divine interposition of the Saint the priest's neck was saved. Thus Romish miracles have their political as well as religious significance.

guardian angel and the Virgin Mother of God." W.

30 April.—Catherine of Siena, when "rapt into an ecstasy, saw her crucified Lord approaching with a great light, and rays descending from the five scars of his wounds to five places of her body; and thus perceiving the mystery, having besought the Lord that the scars should not appear, immediately the rays changed their bloody into a shining colour, and reached her hands, and feet, and heart, in the form of pure light, and so great was the pain which she sensibly suffered, that if God had not diminished it she believed she would have died. The most loving Lord increased this grace with a new grace, that she should feel the pain by the illapse of the violence of the wounds by a force gliding in upon her, and that the bloody wounds should not appear. And when this handmaid of God related to her confessor that it had taken place in such a manner as even to be visible to the eye, the pious care of the faithful expressed, by painted colours, the rays extended to the said five places in the picture of St. Catherine." S. 649.

8 May.—Michael the Archangel is said to have "frequently appeared to men." "When Gelasius I. was Pope, there was an illustrious appearance of the Archangel Michael in Apulia, at the top of Mount Garganus," now known as Monte de San Angelo. This is alleged to have taken place A.D. 493. S. 699.

13 May.—The Virgin Mary is represented as having superintended a surgical operation. John of Damascus, fell into the hands of Leo, of Isauria, who "impiously raged against the sacred images and their worshippers." John had his right hand cut off. "However, the Virgin Mother of God, the prompt vindicator of innocence, was present, before whose image John pleaded his own and her cause, not so much by his words as by his tears. As he lay asleep, he thought he was admonished by her, on account of his hand which was restored, piously to

contend in defence of the sacred images. On awaking, he beheld it again joined to his arm, with no other

gluten than that of the oozing blood." S. 710.

Venantius was also famed. Being condemned "to be beaten with scourges and to be bound in chains, but being loosened from them miraculously by an angel, he is afterwards burnt with torches, and is suspended with his mouth turned down over smoke placed under him;"—he was "a second time liberated by the angel walking over the smoke in a white garment." He was again brought before the Prefect; "all his teeth were broken and his jawbones fractured, and thus maimed, he is thrown out upon a dung-hill, but from thence also was he delivered by the angel." And after this he lived to preach Christ! S. 726.

John of Sahagum "was accustomed to behold Christ the Lord present with him while he performed Mass, and to drink celestial mysteries from the very fountain."

S. 756.

26 May.—Philip of Neri, "whilst at night he brought bread to the hungry, having fallen into a pit, was at the same time delivered by an angel; he was frequently honoured by the appearances of celestial spirits, and of the Virgin Mother of God herself, and he saw the souls of many ascend up to Heaven surrounded with splendour. He sometimes appeared to be absent, and brought assistance to them when in danger." S. 740.

10 Nov.—Andrew Avellini "merited to converse with angels, whom he solemnly declared to have heard chant-

ing with him before his face."

31 Jan.—Peter Nolascus, "eminent for his piety, continually revolving in his mind by what means he might assist the distressed Christians living under the captivity of the Moors, the most Blessed Virgin appeared to him herself in person, with serene countenance, and said it would be most acceptable to her and to her only begotten Son, if a religious order were there instituted to her honour—on whom should rest the task of rescu-

ing captives from the tyranny of the Turks." And we are further told that "the same most Blessed Virgin appeared to St. Raymond, and to James, King of Arragon, admonishing them of the same matter concerning the religious orders." Sr. 416.

17 Sept.—The most complicated apparition seems to have been granted to Francis d'Assisi, the founder of the Franciscan order of Monks, of whom it is related that Jesus Christ himself stamped on his body his own five wounds, technically called the Stigmata. The case of St. Francis appears to have been most notable: it was indeed a matter so wonderful and so well-attested "that Pope Benedict XI. lauded the event with peculiar praises and favours in his Bull, and decreed that the fact should be celebrated by an anniversary solemnity by the monks of his order." Sr. 423. St. Francis died A.D. 1224.

The festival is celebrated on the 17th September, and the laity participate in the commemoration of this most—what shall I call it?—most palpable imposture, by reciting the following prayer in their Missal—

"Lord Jesus! who, for the inflaming of our cold souls with the fire of love, wast pleased to renew the sacred marks of Thy passion in the flesh of blessed Francis, mercifully grant that we, by His merits and prayers, may always bear Thy cross and bring forth fruit worthy of penance."

The entire apparition is something so complicated, that my readers might suppose that I draw on my imagination, but I am giving a literal translation from the Lessons of the Breviary. "Whilst, therefore, he (Francis) was drawn upwards to God by the seraphic ardour of his desires, and was transformed, by the compassionate tenderness of his feelings, before Him who was pleased of His great love to be crucified, on a certain morning, near the feast of the Exaltation of the Holy Cross, while praying on the brow of the mountain, he saw as it were the appearance of one of the Seraphims

having six shining wings like as of fire, descend from the height of heaven; who with rapid flight, coming to a part of the air near the man of God, appeared not only winged, but also crucified, having his hands and indeed feet extended and fastened to a cross, but the wings in a wonderful manner so disposed on both sides, that he raised two above his head, and expanded two to fly, and with the other two veiled his whole body by wrapping them round him. Seeing this, he was greatly amazed, and his mind partook of joy mixed with grief: whilst as in the gracious aspect of Him so miraculously as well as familiarly appearing to him, he conceived a certain overflowing joy, so the dreadful affliction of the cross which he beheld pierced his soul with the sword of sympathising pain. . . . He understood by the teaching inwardly of Him who appeared him outwardly, that although the infirmity of suffering by no means consorted with the immortality of the seraphic spirit, nevertheless a vision of this kind had been presented to his own view for the very purpose that himself, the friend of Christ, might foreknow that he was to be wholly transformed into the express image of Jesus Christ crucified, not by the martyrdom of the flesh but by the fire of the spirit. Wherefore, the vision disappearing after, secret and familiar converse inflamed his mind inwardly with seraphic ardour; but it marked his flesh outwardly with a figure like Him who was crucified, as though a certain impression by a seal followed the previous liquefying powers of fire; for immediately the marks of the nails began to be seen in his hands, and on the upper part of his feet, and their points projecting on the opposite side.\* His right

<sup>\*</sup> Alban Butler, in his "Lives of the Saints" (ii. 582, edit. 1815), says that the points "were turned back as if they had been clenched with a hammer;" and that in order to conceal his wounds, "he wore shoes and the feet of stockings on his feet:" adding, in a note—"Wadding saw in the Convent of Poor Clares at Assisium a pair of shoe half-stockings, made by St. Clare for St. Francis, with the parts raised above and below for the heads of the nails. Blood from his side is kept in the Cathedral of Recanati." Such is the credulity of Romanists!

side also, as pierced with a spear, was marked with a red scar, which frequently pouring forth sacred blood, besprinkled his coat and his breeches. . . . Afterwards, therefore, Francis shone forth a new man by a new and wonderful miracle; he appeared renowned by a singular privilege, not conceded to past ages-namely, being adorned with sacred stigmas, he descended from the mountain bringing with him the image of Him who was crucified, graven not in tables of stone by the hand of an artist, but written by the finger of the living God on fleshly members. Forasmuch as the seraphic man well knew that it was a good thing to conceal the sacrament of the King, conscious of the royal secret, he hid those sacred impressions as much as he could. But, because it is God's property to reveal for His glory those great things which the Lord himself does, who had impressed privately those little marks, he openly showed certain miracles, that the secret and wondrous virtue of those stigmas might appear manifest by the distinctness of the miracles. Moreover, Pope Benedict XI. determined that a matter so wonderful and so well attested, and lauded with peculiar praises and favours in the Bulls of Popes, should be celebrated by an anniversary solemnity, which afterwards Paul V. extended to the Universal Church, that the hearts of the faithful might be inflamed to the love of Christ crucified." A. 423.

The Franciscans have not been backward in attributing to their founder numerous other extravagances, which are set forth with all seriousness in the *Liber Conformitatum*, a book written in 1389 by Brother Bartholomew de Pisa, in which a parallel is instituted, and a kind of equality sought to be established, between Francis and Our Lord! But, alas! the jealousy of a rival order, the Dominicans, has sought to strip this Saint of their rivals of his glory. The *Alcoranus Franciscanarum* mentions a tradition among the Dominicans, which if true gives a very different origin to the

Holy Wounds of St. Francis. A quarrel having arisen between the two Saints, St. Dominic—a burly, hot headed man—pursued the weaker Brother, who fied, and sought refuge from his wrath under a bed. There were inflicted by the infuriate Spaniard, with the sharp end of a spit—the Italian in vain calling for mercy—those bloody marks which, to the pious fantasy of holy Francis and his Brethren, appeared the impression of the crucifixion. How true is it that there is but one step between the sublime and the ridiculous.\*

We have had in these latter days some enthusiasts who have given credence to modern imitators of Francis, who have pretended to be in like manner favoured by the appearance of the "Stigmata;" † but the whole affair being a wicked cheat, we must look upon the Church that sanctions such fearful imposture as being a radically corrupt system.

Passing on from these painfully fabulous elements

Passing on from these painfully fabulous elements

\* Those who wish to pursue the subject of the history and eccentricities of this so-called Saint, may, with amusement if not profit to themselves, consult Massy's "Secret History of Romanism," 153-4, 2nd edit. 1853. In Bayle's "Dictionnaire Critique et Hist.—Art. François d'Assises," note N., we find some excellent material, showing the kind of Sermons to which the substitution of the Breviary for the Bible gave rise. It will astonish those who have met with nothing of the kind before. Another disgraceful consequence of the divine honour paid to Francis d'Assisi, we find in the "Apology for Lollard Doctrines," attributed to Wicliffe, edited by J. H. Todd, p. 126; note in p. 12, c. 24. The indecent miracle connected with it is often recorded among passages in Massy's "Secret History of Romanism," cap. iii. The indulgences led to sixty-thousand visitors to the Church in one day, many of whom were crushed to death. The most curious account of the Indulgences of the Postiancule is to be found in the "Chaise. Lett. sur les Jubilés," xxiv. p. 606; and see Thiers' "Traité des Superstitions," tom. iii. ch. xvii. p. 259. For observations on the "Conformity of St. Francis with Christ," see Boucher's "Histoire des Jesuites," p. 22, Paris, 1845; and "Roman Catholicism in Spain," p. 192.

† A minute account of a rival imposture of the Dominicans, in inflicting the five stigmata on the body of their unfortunate dupe, Jetser, may be seen in Bishop Burnet's "Travels in Switzerland," &c., pp. 33-44; and abridged in Mosheim's "Eccl. Hist.," cent. xvi. sec. 1, par. xii. vol. 4, pp. 18-22, n. [k], London, 1825; and still more compressed in Gibson's "Preservative," vol. xv. p. 268-9. An exposure of a similar imposture is described in the case of So. Patrocinio, contained in "Roman Catholicism in Spain," p. 196 et seq.

which pervade the Roman system, embodying the fictitious miracles of their so-called saints—a raking together of the myths and crudities of bygone ages—we finally have to note a few cases of pious animals.

15 Jan.—It is recorded that when Anthony revisited Paul the Hermit in a cave in the desert, he found him dead—"and when he had not an implement to dig the ground, two Lions speeded with rapid course from the innermost parts of the desert to the body of the blessed old man, in such a manner that it was readily understood that they expressed their sorrow in the best way they could: these, eagerly tearing up the ground with their paws, made a hole which would conveniently hold the man." W. 553

18 May.—Prisca, "a noble Roman virgin, aged thirteen years," was imprisoned. "After three days, being brought out into the amphitheatre, she is exposed to a lion, who forgetting his natural ferocity cast himself at her feet." S. 567.

Venantius, the Camertian, was also "thrown to the lions, who laying aside their natural ferocity cast themselves at his feet." S. 726.

22 Jan.—When the body of the martyr Vincentius of

22 Jan.—When the body of the martyr Vincentius of Spain, after suffering cruel tortures, "was cast out unburied; a raven miraculously defended it from the birds and wolves, with claws, beak, and wings." W. 583.

The body of *Stanislaus* was also "cut to pieces, limb from limb, and cast about the fields; but the eagles miraculously defended it from the wild beasts." The Canons of Cracow "collected the scattered limbs, by guidance of a light from Heaven, and properly set them in order in their own places, when on a sudden they were so joined together that no traces of the wounds remained." S. 692.

10 June.—Still further instances are recorded in the cases of SS. Primus and Felicianus, who were cast into the theatre, and two lions were let loose on them. The noble animals not only prostrated themselves at

their knees, but fawned upon them with their heads and tails.

15 June.—A similar story is related of SS. Vitus, Modestus and Crescentia, who were also cast to a lion, the animal prostrated itself and licked their feet.\*

30 July.—We have a slight variation in the cases of SS. Abdon and Sennen, who, having been cast to the bears and lions, in the name of the Emperor Decius, for spitting on the images, the wild beasts were afraid to touch them; whereupon the never-failing axe or sword was successfully resorted to, in spite of the pious animals' forbearance. I am wrong in saying "never-failing," for in the case of St. Cacilia (22nd November) it appears that even three blows of the axe failed of effect, for she survived three days after that operation.

19 Sept.—Januarius was "exposed in the amphitheatre to the wild beasts, which, forgetting their natural ferocity, lay down at his feet." Timothy, the Prefect of Campania, "attributing that to the magic incantation, after he had pronounced sentence of death upon the martyrs of Christ, becoming suddenly blind, presently upon the prayer of St. Januarius he received his sight; at which miracle nearly 5,000 men embraced the faith of Christ." A. 401.

Pious fishes also obeyed the call of Saints. "When Gundisalvus was occupied in building a stone bridge" over "the dangerous river Tagus, in a place indeed impassable, but pointed out to him by an angel," besides "frequently giving the workmen to drink of copious streams of wine drawn from the rock, he very often called the fishes to the bank, as many as would suffice for their support, and he took them obedient to his hand." + W. 607.

† I cannot trace this Saint in more modern Breviaries.

<sup>\*</sup> Boucharis, one of St. Xavier's biographers, relates an incident in this Saint's Life, that he dispersed a herd of tigers which had ravaged the country round, by throwing holy water upon them, commanding them to go back, which command they obeyed, and never returned. The compilers of the Breviary have omitted this and many other wonders said to have been done by Xavier.

We must not pass over the story of the sagacious and pious horse. When a nobleman at Corinth had lent his horse to the Pope, "which being gentle his wife had been accustomed to use, it came to pass that the horse, when it was afterwards returned to its master, became so fierce, that by neighing, and by the unceasing working of its whole body, it always threw its mistress, as if it were indignant to carry a woman from the time the Vicar of Jesus Christ had sat upon it. Wherefore they gave the horse to the Pontiff." S. 744.

Eustacius, "when he once went to take exercise in hunting, and was pursuing in the chase a stag of wonderful size, saw on a sudden the image of Christ our Lord, high and shining between the horns of the wild beast as he stood still." Sr. 404.

Such then are some of the childish, senseless, wicked fables, the invention of some crack-brained monksindeed impostors-of an ignorant and superstitious age, and of a grossly corrupted Church, chronicled in this book of "LYING WONDERS," which Dr. Newman does not hesitate to characterize as the "most wonderful and most attractive monument of the devotions of the Saints,"\* and which are enforced on the Priesthood by the will and decrees of the Popes. What has not the Roman Church to answer for, if she, as some of their own writers admit, substitute fables for facts, and forgeries for religious truths, † and enforce them with pains and penalties on their authorized teachers of the people. Michael Geddes has collected some of these protests in his "Miscellaneous Tracts":—"Carolus Guyetus, a Jesuit, in his 3rd Book De Festis, saith, . . . 'Antiently

\* "Apologia pro Vitâ Suâ," p. 154. London, 1864.

† Hi narrata ferunt alio: mensuraque ficti
Crescit; et auditis aliquid novus adjicit auctor.

OVID. "Metam." xii. 57.

Some tell what they have heard, or tales devise; Each fiction still improved with added lies. not a few of the offices in most Churches were filled with apocryphal stories, . . . and which may, for anything that I know, be used in some Churches still.' And in the 5th chapter of the same book, . . . 'I do not deny but that there be many things found in most of the Saints' legends, as they call them, which are ludicrous and absurd, and, what is more, are palpably false," &c. Again, "Melchior Canus, the learned Bishop of the Canaries, in his 11th Book De Locis Theologicis, makes the following heavy complaint of the miracles which are reported to be wrought in the Roman Church: ... 'I say this with sorrow, rather than contumeliously, that the lives of the philosophers are written by Laertius with more strictness than the lives of the Saints are by Christians; and the histories of the Cæsars are set forth by Suetonius with more integrity and incorruption than the histories, I do not say of Emperors, but of Martyrs, Virgins, and Confessors, are published by Catholics." And "Wicelus, in his sermon on 'Believe not every Spirit': . . . 'Here I cannot but testifie with tears, that the heathens were anciently more cautious in these matters than we are; for at this time we do presently receive all miracles, and so oracles likewise, if they promise us any gain." Once more: "Lyranus, on the 14th chapter of Daniel, saith, . . . 'So likewise in the Church, the people are sometimes very much deceived by miracles which are forged by the priests, or by their adherents, for worldly lucre."

Here, then, we have it acknowledged by Romanists themselves, that in most Churches the Offices were filled with apocryphal stories; that there are many things in most of the Saints' legends which are not only ludicrous and absurd, but palpably false; that the lives of philosophers and emperors were written by heathens with a greater regard to truth than the lives of the Martys, &c., by Romanists; and that in the [Roman] Church the people are sometimes much deceived by

<sup>\*</sup> See Geddes' Trant., ii. 55-57, London, 1702; and see vol. iii.

miracles which are forged by the priests for lucre. Surely, surely, if Romanists thus think of their miracles, they cannot blame Protestants for not treating them

with any great reverence.\*

Despite their better judgment, the unhappy priests are compelled to do violence to common sense, to common decency, and common honesty. They dare not give utterance to their secret and inward convictions. They must go grinding on day by day in the same mill, like the hoodwinked mill-horse, perpetually driving round in the same well-worn rut, year after year, as each season comes and goes. To what end? It is necessary, at any sacrifice, to insist on the truth and reality of these extravagant fables, in order to maintain the vital dogma of the Church's infallibility. What would not many an otherwise conscientious priest give to be relieved of this degrading burden! He must know that the narratives are utterly untrue. What are we to say to the Church that sanctions and endorses these "lying wonders," and confirms them with her infallible seal? Conceive for a moment a professed Christian community, whose head—Christ—is the essence of truth itself, teaching that He is to be approached or appeased by falsehood or fraud; and that the daily repetition of such a mass of absurdity can be pleasing to Him!

The question that naturally suggests itself is—Do the Priests put any faith in these miserably absurd inventions? Of course they are bound to say they do. If, however, a lay Romanist questions a Priest on this wild profusion of miracles, his ready answer is, "You are not required to accept them, as they are not proposed by the Church as points of faith." But that is a cowardly evasion. The rejoinder is obvious: "These alleged miracles being attested by the highest authority

<sup>\*</sup> See Darwell's "The Church of England a True Branch of the Holy Catholic Church," 1853, p. 101. To whom I am indebted for the above extracts.

of the Roman Church, and made an essential and compulsory portion of the daily devotions of her Priests, and a neglect to recite the appointed daily portions declared to be a mortal sin, do you personally give any credence to them?" That is the question. If a Priest is compelled to believe in them, why is a Layman exempt from the same obligation? In fact a conscientious Priest is heartily ashamed of his task, and will never give a direct answer when questioned on the subject. There are some who, when these fables are quoted against them, writhe under the infliction. instance, Mr. Charles Butler, the author of "The Book of the Roman Catholic Church," \* exclaims :-- " May I ask if it be either just or generous to harass the present Catholics with the weakness of the ancient writers of their communion, and to attempt to render their religion and themselves odious by these unceasing and offensive repetitions?" Weakness is a mild expression. We do not accuse Romanists of the "weakness of the ancient writers of their communion;" it is the acknowledged system of the present day we expose, as a deception amounting to blasphemy.

Mr. Butler's repudiation is worth recording here. "Without qualification (he says) no miracles, except those which are related in the Old or the New Testament, are Articles of Faith—a person may disbelieve every other miracle, and may even disbelieve the existance of the persons through whose intercession they are related to have been wrought, without ceasing to be a Roman Catholic." This he declared to be "agreeable to religion and common sense." This licence to exercise our private judgment extends, of course, to the whole of the Roman Breviary. To support his views, Mr. Butler called in aid Dr. Lingard and Dr. Milner, but who by no means take the same liberal view of a Romanist's obligation in respect to authorised canonisations and alleged authenticated miracles. Both

<sup>\*</sup> London, 1825. See pp. 46, 47, 48.

being sealed by the solemn attestation and confirmation of Papal Bulls, issued in a most solemn and ex-cathedrá form, thus become part of the constitution of the Roman Church—to be rigorously "observed," and cannot be cast aside at the option of any individual according to the dictation of his own private judgment. An Article in the Roman Creed, binding on every member of that Church at the present day, exacts the following submission: "I firmly admit and embrace all constitutions and observances of the same Church." It may be at times very convenient to repudiate that which "religion" and "common sense" may suggest to be as absurd as it is untruthful, but it is not for a Romanist to indulge in such liberties, since he is bound by the express direction of his Creed to implicitly believe in all the ordinances and constitutions of his Church as firmly as in the doctrinal portions defined by his Creed. The appeal to Dr. Lingard will scarcely support Mr Butler in the sweeping repudiation he charitably permits. Dr. Lingard advances his opinion with considerable caution and reservation. He admits that there are many miracles which must shrink from the frown of criticism; some which may have been the effect of accident or imagination; \* some that are calculated to excite the smile rather than the wonder of the reader; and some which, on whatever ground they were originally admitted, depend, at the present, on the distant testimony of writers not remarkable for sagacity or discrimination. This, at least, is letting down the concoctors of Romish legends very "It was their misfortune," adds Dr. Lingard, "that the knowledge of these writers of miracles was not equal to their piety. Fiety indeed. Heu pietas! Heu pisca fides! If piety could dictate such extravagant falsehoods, we may bid farewell to "common sense" the transaction. But as to piety, Dr. Lingard cannot

<sup>\*</sup> Quære peregrinum, vicinia rauca reclamat.—Horace, Ep.
—— The crowd replies,
Go seek a stranger to believe thy lies.—Creech.

allow objectors to pass without a sly back-hit. Of the "censors" of these miracles, he says, "their piety was not equal to their knowledge." So that it would appear with Dr. Lingard, that in the estimation of the truth or falsehood of any particular miracle "common sense" and "religion" do not always go hand in hand. "Common sense" may lead us to repudiate these fables at the expense of "piety" which dictated them! The appeal to Dr. Milner is, however, less happy; for while Dr. Milner repudiates the legends of Roman Saints recorded in the "Legenda Aurea" of Jacobus de Voragine, the "Speculum" of Vicentius Belluacensis, the "Saints' Lives" of the Patrician Metaphrastes, and scores of similar legends, stuffed, as they are, with relations of miracles of every description,\* some of whose writings, by the way, have been condemned by his Church, he, nevertheless, dedicates an entire chapter (Letter xxiii.) to a vindication of the miracles of his Church, which he maintains have been attested and published by the authorities at Rome. "The examiners at Rome (he tells us) are unquestionably men of character, talents, and learning, who, nevertheless, are not permitted to pronounce upon any cure or other effect in nature till they have received a regular report of physicians and naturalists upon it. So far from being precipitate, it employs them whole years to come to a decision on a few cures respecting each Saint-in short, so strict is the examination, that, according to an Italian proverb, It is next to a miracle to get a miracle

<sup>\*</sup> See Letter xxiv. In his "End of Religious Controversy." Dr. Milner may find it convenient, in controversy with Protestants, to repudiate these works of his co-religionists; but we must not forget that notwithstanding the existence of her Indices, Prohibitory and Expurgatory, and the jealous watch over the press which his Church exercises, she has never repudiated them nor censured their extravagances. The fables thus condemned by wholesale, are all equally the invention and compilation of Roman Priests, and put forth with the same approved object—a "Divine attestation of the sanctity of the Roman Church." Dr. Milner, however, does not venture to repudiate that great storehouse of "holy fables" found in the exhaustive labours and inventive genius of the Bollandists.

proved at Rome." Dr. Milner is evidently proof against In his defence he embraces the whole scope of the Breviary, as containing in every respect a true record of the miracles wrought by canonised Saints and others, as "a Divine attestation of the sanctity of the Roman Church," and in "express confirmation of the Catholic doctrine, which the performers of these miracles defended!" He goes so far as to assert that the Roman Church does pretend to miraculous powers even at the present day, and cites, as authentic, among many others, the case of a cripple cured in 1814, who was "brought to the spot where the hand of a Priest who suffered death at Lancaster for the exercise of his religion, in the reign of Charles I., is preserved, and has often caused wonderful cures. The cripple procured himself to be conveyed to the altar rails of the chapel, and there to be signed, on his back, with the sign of the cross, by the hand," from which "he felt a peculiar sensation and local change," and was of course instantaneously cured! He also relates as facts modern cures at Holy Wells, &c., &c. It is strange, to say the least of it, that we hear of no further manifestations of this miracle-working hand, or of the divinities who are supposed to preside over these favoured spots. Have these miraculous powers ceased to operate? Perhaps the presiding genius is "talking, or is pursuing, or he is on a journey, or peradventure he sleepeth and must be awaked." Dr. Milner may have been very pious, but when he endorses and records such absurdities, we must believe that either he or his credulous readers have parted with "common sense." Mr. Butler, at least, has not been very happy in his selection of authorities, to shield his Church from the ridicule he so much dreaded.

But to come down to the present day, we have another class who go in boldly for the entire system of these forged miracles, and proclaim them as authentic as the miracles recorded in the Bible. Of this class is

He takes a bold stand, and openly pro-Dr. Newman. fesses his belief in every single so-called Ecclesiastical miracle, not only those recorded in the Breviary, which he enumerates one after the other, even to crossing seas on cloaks, multiplying grain and bread, raising the dead, "curing incurable diseases, stopping the operation of the laws of the universe in a multitude of ways," but

also in winking Madonnas, &c.\*

In the Lecture above quoted, Dr. Newman adds: "I firmly believe that the relics of the Saints are doing innumerable miracles and graces daily, and that it needs only for a Catholic to show devotion to any Saint in order to receive special benefits from his intercession. I firmly believe that Saints in their lifetime have before now raised the dead to life, crossed the sea without vessels, multiplied grain and bread, cured incurable diseases, and stopped the operation of the laws of the universe in a multitude of ways." + "Many men," he says, "when they hear an educated man so speak, will at once impute the avowal to insanity, or to idiosyncrasy, or to imbecility of mind, or to decrepitude, or to fanaticism, or to hypocrisy." For himself, he brazens it all out! "As to the Catholic religion in England (he says) at the present day, this only will I observe—that the truest expedient is to answer right out when you are asked; that the wisest economy is to have no managements; that the best prudence is not to be a coward; that the most damaging folly is to be found out shuffling, and that the first of virtues is to 'tell the truth and shame the devil." ‡

In fact, what he means is, that a Romanist must accept the entire system as he finds it. further; he says, that in the "accounts of Mediæval

<sup>\*</sup> Lecture "On the present position of Catholics in England." Birmingham. No date. "Apologia." Appendix 5, p. 284.

† This startling passage is omitted from the "Apologia" (see Appendix, p. 57), in which Dr. Newman has requoted his Lecture.

† "Apologia pro Vità Sua." London, 1864, p. 71, Appendix.

miracles there is no extravagance in their general character." \*

But, then, how does he justify his credence in these fables? He coolly tells us that if we believe in Scripture miracles, why not in Ecclesiastical miracles? And he carries out the same system with all the novel dogmas of his Church. He says: you believe in the Trinity, why not believe in Transubstantiation? is not a bit more difficult of belief than the other. Such a line of argument we may expect from freethinkers a Tom Paine for instance. The questions stand on a different footing. Push the argument. Christ was infallibly true; the Pope claims to be his Vicar, and therefore, he must be also infallible. The Apostles wrote under inspiration—therefore the compilers of the Breviary, who claim to be successors of the Apostles, must likewise write under the same inspiration. Let us put the point practically. Christ healed the sick and raised the dead. Let Dr. Newman, Dr. Manning, or even the Pope, try the same! Of course I am addressing Christians, not freethinkers, who discard Scripture miracles.

But in making this bold acknowledgment, is Dr. Newman really telling the truth? When a professed minister in the Church of England, he denounced Romanism as a system of fraud and imposture. He afterwards, however, declared that in doing so he was not speaking his own sentiments, but was conforming himself to a system. "He was not (he says) speaking his own words, but was only following almost a consensus of Divines of his (then) Church," assigning as a reason for this deception, that "such views were necessary for his position" while in our Church. That is, he admits he was acting under a mask, and that "it went against his feelings," and that he was in fact driving along the rut. What guarantee have we that he is not now actually acting a part, and writing merely

† Ibid, p. 42. The Italics are as in original.

to approve himself to his present Romish superiors, and that "such views are necessary for his (present) position?"

We would remind this class of devotees that "the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrine of devils, speaking lies in hypocrisy."

We are warned not to be deceived by any means, for the man of sin was to be revealed, "who exalteth himself above all that is called God, or that worshipped so that he as God sitteth in the temple of God, showing himself that he is God." This "wicked one," we are told, shall be revealed by unmistakeable signs, "whose coming is after the working of Satan with all power, and signs, and lying wonders." And that "the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—

#### "BY THY WORDS THOU SHALT BE CONDEMNED."

There may, however, be some in the Roman system, who are sincere in their belief in this system. "My heart's desire and prayer to God for them is, that they may be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For CHRIST is the end of the law for righteousness to every one that believeth." (Rom. x. 2, 3.)

THE END.

September, 1879.

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